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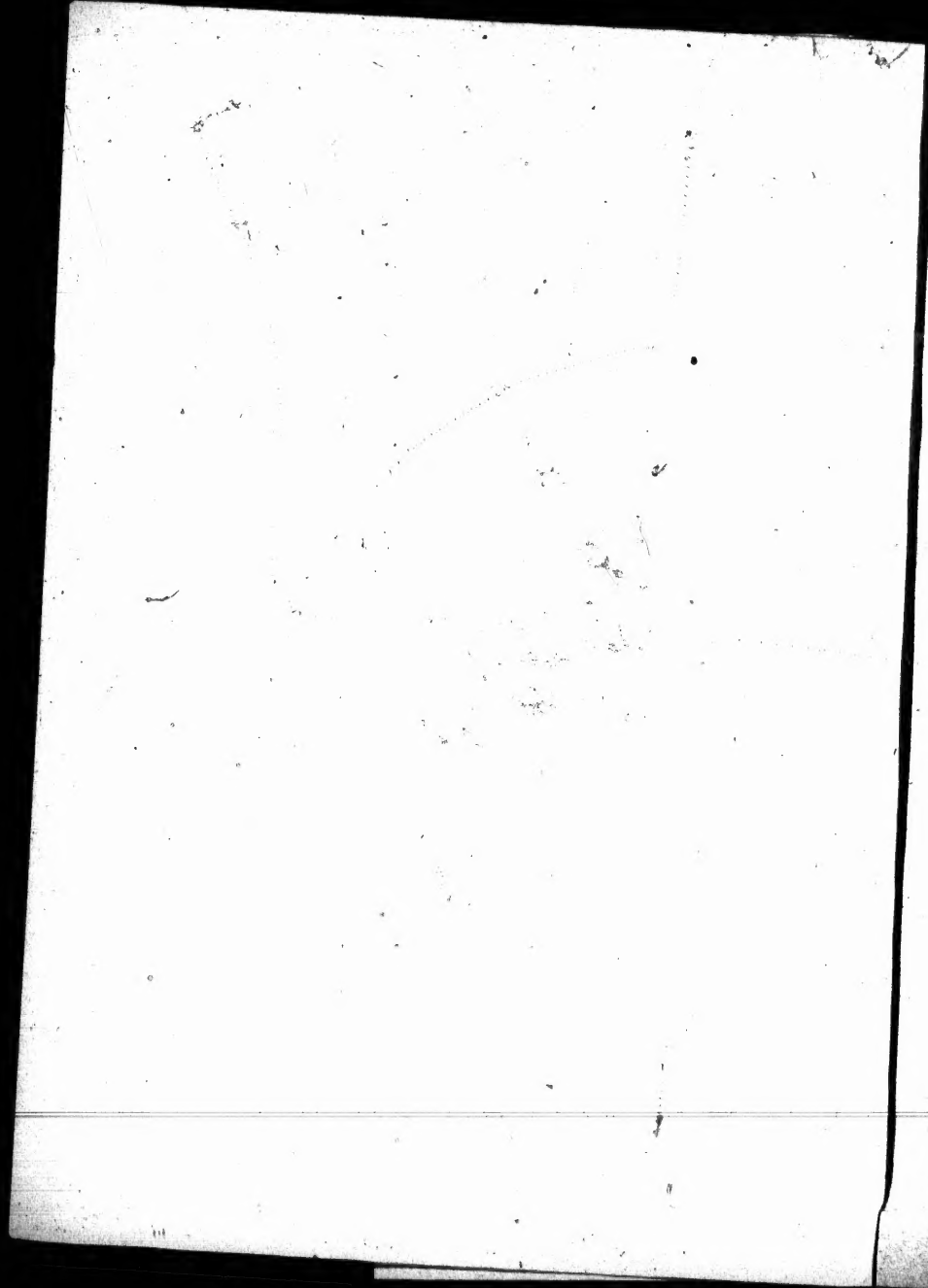
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SCRIPTURAL DISCOURSES AND ESSAYS

DESIGNED TO PROMOTE

GROWTH IN GRACE; KNOWLEDGE OF THE TRUTH
AS IT IS IN CHRIST; AND TO MAINTAIN SOUND
DOCTRINE IN THE HEARTS OF CHRISTIANS;

ALSO

TO PRESENT THE GOSPEL OF SALVATION TO THE
UNBELIEVER, WITH A WARNING TO FLEE FROM
THE WRATH TO COME.

By LeROY FOOTE



A BOOK FOR THE QUIET HOUR.



Feed the flock of God. 1 Peter 5: 2.

In doctrine showing uncorruptness, gravity, sincerity.
Titus 2: 7.

Preach the Word, 2 Timothy 4: 2.

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INSCRIPTION.

To all who truly love the Lord Jesus Christ in sincerity and truth, is this volume affectionately inscribed by

THE AUTHOR;

with a hope that it may meet in some little measure the need of this time in calling back to the Truth of God many who are departing therefrom.

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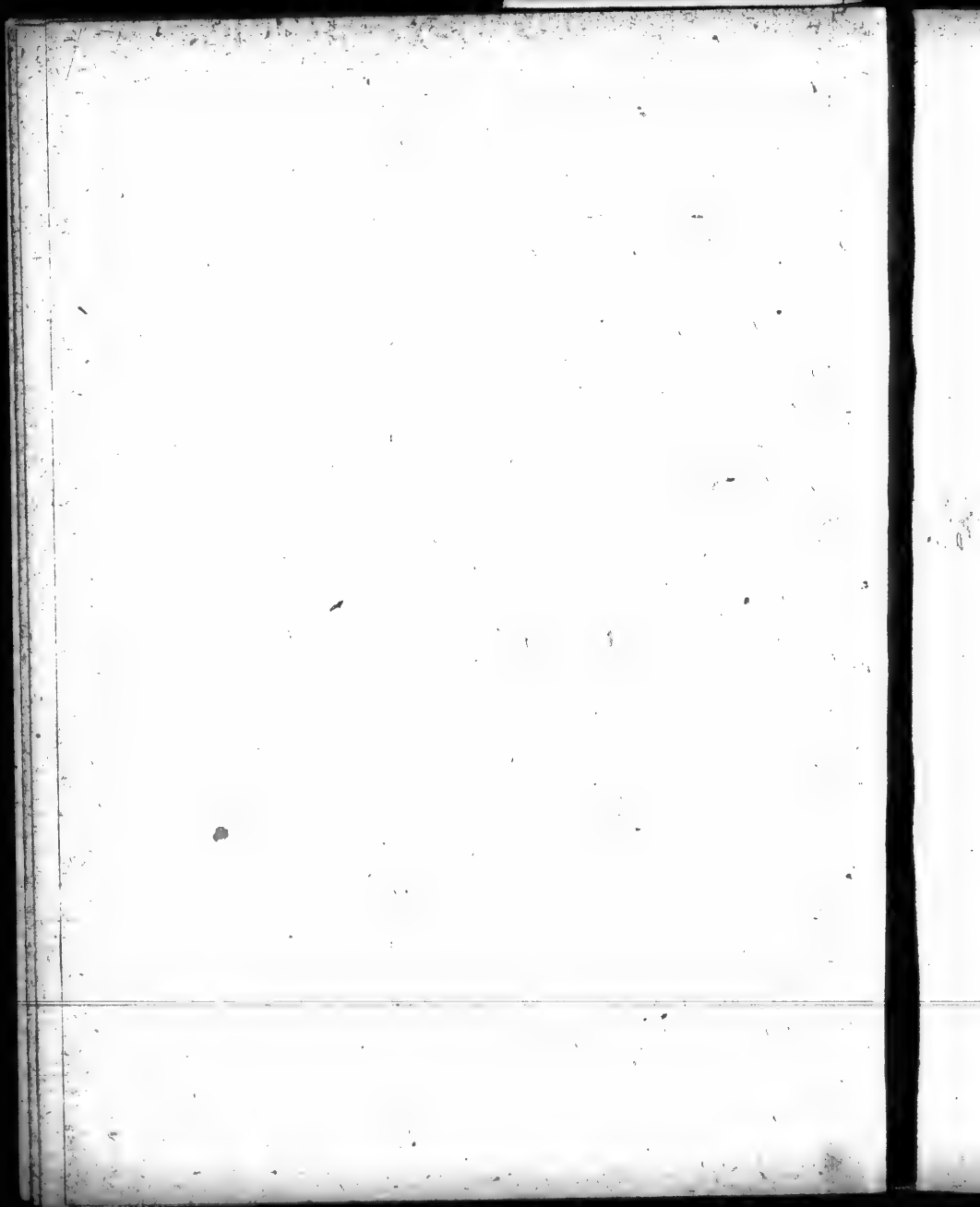
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- Page 42—6th line from top, read "are" for "and."
 " 72—9th " top, read "Christ" for "Chris"
 " 131—7th " top, read "for" for "with."
 " 148—6th " top, read "contrast" for "contract."
 " 223—14th " top, read "understand" for "undre-stand."
 " 261—14th " bottom, read "drifted" for "dritfed."
 " 270—4th " top, read "1 John 3: 4-8" for "1 John 3: 48."
 " 275—4th " top, read "shall be" for "shall not be."
 " 372—16th " bottom, read "is it" for "it is."
 " 377—top line, read "by" for "of."



PREFACE.

If an apology were offered for putting forth this effort, it would be contained in one sentence, viz., "If we sow to the Spirit we shall of the Spirit reap life everlasting." Gal. 6:8. This apology is sufficient for any work that presents the Truth of God for the growth and edification of believers in divine life, and the gospel to those yet in unbelief, and without God in the world. To urge the present need of the circulation of plain, simple truth is but to emphasize a warrant for its utterance, that should meet with a response and encouragement from all who are the Lord's children by redemption, especially where evidence is presented that the work is of the Holy Spirit using the writer for the glory of God, and the help of those who are willing to receive and profit by it. The prevalence of materialism in the majority of minds, both within and without the pale of the professed Christianity of the day, renders the task not an easy one to urge the acceptance of self-denying, pungent spiritual truth, and one so doing needs the prayerful encouragement of all who have at heart the spiritual welfare and salvation of souls; and the author confidently expects this, when once the end and aim of this effort is known to all such. Christians need to have their souls well fortified and established in spiritual Truth, that they may withstand the current of sin that is abroad in the world; that they may reckon in subjection the flesh and self; that they

may resist the cunning craft of Satan, their ever-busy adversary, and that they may be kept free from the entanglements of the false doctrines that are rising on every hand, for if they know the Truth, the Truth shall make (and keep) them free. And if the Son of God shall make them free they shall be free indeed. John 8: 32-36. Rank error is presented in so many specious forms in these days that many Christians are dazzled by its false glare, and need to have their hearts and minds well fortified in the fundamental truths of our common faith; and one sure means to this end is to read such books as will conduce to growth in grace and in a knowledge and love of God daily, and encourage them to grow up into Christ, their Living Head, in all things. God's Word, as applied by the Holy Spirit, will do this for the patient, meditative mind, and any spiritual food that is based upon and impregnated with that Word will aid much to build up and establish the heart in the knowledge of God as He has revealed Himself in the person of Jesus Christ, His well-beloved Son.

The one hopeful intent of the following "Discourses" is to edify and comfort individual hearts, and thus aid in carrying out the peculiar characteristic of the present dispensation, which is especially individual, as to calling and instruction in the things of God. While God is taking out a people for His Name to compose His Church, Acts 15: 14, and Eph. 5: 25-27, He is doing the work singly, in individual souls, each one standing in his or her own responsibility to receive and appropriate the truth as it may be ministered in faith by those whom God may appoint.

When the within "Discourses" were written out after delivery, from memory, as the Holy Spirit lent

His aid, it was not for intended publication, but simply to be kept for future reference as evidence of the work of the Spirit in the one used of God to give them utterance. Subsequently, however, in deference to their spiritual authority, and the word of testimony they may contain of the love of God for the world of mankind, John 3: 16, and of the love of Christ for the Church, Eph. 5: 25, it was thought best to publish them for general reading, under the conviction that God can, and will, use the most insignificant efforts to commend His own Truth to mankind. In writing out what was spoken from time to time under the guidance of the Spirit, such improvement as to expression and arrangement of subject matter has been observed as might seem best, but the topics and leading themes of thought have been preserved in the order as delivered, with some minor exceptions.

The author puts forth this effort with a prayerful hope that God will add His approval and blessing to its humble mission of usefulness, and he expects that all who love the Lord Jesus Christ will add their prayers to that end, as they may favor it with their attention and acquaintance.

L. F.

DISCOURSE 1.

The Cross as a Test for Christian Walk.

“For I determined not to know anything among you, save Jesus Christ, and Him crucified.” 1 Cor. 2:2.

* Condition of the Church at Corinth when Paul wrote this epistle. The Cross, the place where God judged sin in the person of Christ. The Christian's resources in the work done on the Cross. The Cross, the centre for the accomplishment of the purposes of God. Conclusion.

Previous to the preaching of the gospel there, Corinth was a city of learning and of profligacy and excess in sin. While it boasted in intellectual excellence, and its learned devotees gathered around leaders of schools of thought, its people gloried in wicked practices, and proved that intellectual attainment is no guard against a sinful life, also that unsanctified knowledge serves the more readily to diffuse evil principles as the mind is schooled to extend their practice. It was a natural result then that those who had been brought to God by the gospel in that city should return, in a measure at least, to their previous practices, when a season of unwatchfulness should come upon them. When Satan can succeed in getting Christians into evil practices, he seeks to make them more conspicuous in his service than before their conversion,

in order that he may spoil their testimony for Christ before the world, and make them stumbling blocks to any without, who might have been favorably impressed by their testimony, before they had relapsed into a back-slidden condition. This was the state of the Christians at Corinth at the time the apostle wrote his first epistle to them.

Although they had come behind in no gift, verse 7, and had responded in a large measure to the action of the Holy Spirit who indwelt them, chap. 6: 19, yet this very attainment became a mark for Satan to aim at, that he might hinder the work of God that was sure to result from the use of their gifts, and the spiritual power wrought in their souls. This is ever the enemy's tactics, and those who have been favored in any measure by gifts from Christ, their Living Head, need to be doubly vigilant lest they fall under his power and devices.

Almost the first thing the apostle does in his letter, is to charge them with carnality on account of their divisions. It had evidently been their practice before the gospel reached them to call themselves after the names of their respective leaders of schools of opinion, and now as Christians they practiced the same, by taking the names of their respective Christian leaders. One party was "of Paul," another "of Cephas," (or Peter), another "of Apollos," while another still was "of Christ," and the outcome of this division condition was, they were carnal and walked as men, so that he could not feed them with the strong meat of the Word, as grown to manly stature in Christ, but with milk as babes. He brings in the name of Christ as a corrective for their divisions, the Name supreme for all shortcomings and carnal strife. If all of Christ's

professed followers now could keep in mind what that precious Name means to them, and that it means love one another, there could be no room for sectarian jealousy or carnal strife on account of doctrinal or worldly interests. As we live near the Lord, under a sense of His presence, our worldly issues must give place to a common bond of love and unity. Then, the apostle prefers the charge of fornication against the Corinthians, and as an assembly they had not "rather mourned" that this thing had not been judged and removed from them. He calls upon them to judge the sin and put away the one committing it from the Lord's Table to which they were gathered, and clear themselves from the sin with which they were actually connected on the ground of Christian fellowship. When once they had done so, he writes to them in the second epistle with congratulations and encouragement. So was He able to use their low condition of daily walk as an occasion for the Holy Spirit to bring out rich words of encouragement for the Church in all time to come. Then they were calling in question the doctrine of the resurrection, and needed a word of admonition to call back their wanderings. "How are the dead raised up, and with what body do they come" was their sceptical inquiry, and the same may be heard now from uneasy minds without faith in the recorded facts of God's Word, concerning the resurrection of the body. He uses as a comparison, the grain of wheat sown in the ground to decay, but out of it springs the germ of the new body that shall be, first the stalk, then the ear, then the full corn in the ear. So also was the resurrection from the dead; it was sown in corruption, it was raised in incorruption; it was sown a natural body, it was raised a spiritual body. This mortal would put on

immortality when the living were changed, and this corruptible would put on incorruption when the dead were raised at the Lord's coming for his people. Their cavilling at the doctrine of the resurrection brought out the very profitable line of teaching found in 1 Cor. chap. 15, which has long proven so valuable to the Church of God through the centuries since it was given. Another serious departure Paul had to correct in them was, they were doubting his apostleship. "Are ye not my work in the Lord?" he asks, with the confident assurance, that they themselves were a standing proof of his apostleship and faithful preaching of the saving efficacy of the atoning blood of Christ. In all these lines of departure Paul has occasion as a remedy to bring them back to the Cross, as a corrective for their carnality and doubting, and as an incentive for their restoration and holy living.

It was in the person of Christ on the Cross that God judged sin, vindicated His righteous character, and satisfied His Divine justice. The value of His sacrifice, when Christ gave Himself for His Church in answer to His love, was seen in the fact that no created intelligence could have borne the weight of sin without collapsing under its pressure. "My God, my God, why hast Thou forsaken me," was answered in the tremendous fact that Christ was made sin, He who knew no sin, that we might be made the righteousness of God in Him. 2 Cor. 5: 21. God, who cannot look upon sin, when His well-beloved Son was made sin, could not look upon Him, and this brought out the cry of anguish, "Why hast Thou forsaken Me?" It was the heinous character of sin that made the burden so hard to bear for the Holy One of God, and how much we ought to rejoice as sinners saved by

grace, as we enter into the realization of the great importance of 'the value of the Cross for us. Our resources in the Cross are vast indeed, and they appear to our spiritual vision as we consider the range and value of the work accomplished thereon. We look back to it, and view the form of One standing out in bold, comforting relief, against the dark background of our sins, and we rejoice to see all settled, our sacrifice completed, our substitution effected, and a righteous God fully satisfied with the Divine Surety presented in the person of His well-beloved Son.

And this was not all, for we rise in the power of the Holy Spirit's leadings into a clear comprehension of the purposes of God converging to that Cross, and from it diverging into a gracious completion by the offer of a salvation to poor, erring man, to be had without money and without price! What a glorious, gracious God we have! How much like Himself to come down in such condescending grace in the person of His only Son, to meet the need of man in his extremity; and that all for His own glory, and in response to the yearnings of His own ocean-heart of unbounded Love! Precious as our side of the Cross is for our contemplation and meditation, deeply more so is it for us to step over by faith to God's side of the Cross, and by the aid of the Holy Spirit and the Word of God, view its wondrous value and importance as a grand centre for the convergence and divergence of all His Divine purposes in grace toward the children of men. And what gave it that immense importance was the presence of His Beloved there doing His Father's will in shedding His own life's blood, for "without the shedding of blood there could be no remission of sin," and the immense question of sin would have never been

settled, and God's purposes, in grace would have remained incomplete. Do we wonder at the importance the Cross bore in the apostle's mind, when constrained to write the chastening first epistle to his Corinthian brethren? What place has it in our contemplation and estimate, beloved fellow Christians? Can we truly sing:

"When I survey the wondrous Cross,
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

Well for us if this is our condition of soul before God! Well for us if its value has its normal place in our hearts to cleanse and purify. And as we rise into touch with God the Father, as to the value of the sacrifice which gives the Cross its place in the line of His Divine purposes from all eternity, we find an additional value attaching to it as we contemplate our side of the work completed thereon. Fellowship with God in all things sweeps away the inherent selfishness that so characterizes all our estimates of what the work of Christ accomplished, and serves to deliver us from the self-centered bondage that so much hinders the growth of our hearts 'Christ-ward, and prevents that spiritual grasp we should constantly enjoy, that enables us to run over with delight the whole range of God's revealed will and purposes as declared in His Divine Word. When once self is conquered, circumstances set aside, and this present evil world banished from the realm of our esteem and meditation, it is then we enjoy leisure to ruminate upon the wondrous, gracious dealings of our God towards us, whose very NAME is Love, and this Love we see measured in all its infinite

fulness in the person of His well-beloved Son on Calvary's Tree. Is the current of our affections flowing faintly God-ward, through contact with the depressing tide of elemental life amid which we are moving, let the Cross have its Divine leverage upon our hearts to check the downward tendency, and spur us to an upward, watchful condition of soul, which God comes out ever to meet, with His Divine blessing and manifest approval. And what pleases God the Father in the tone of our spiritual life is sure to win the fellowship-approval of God the Son, now in the glory, for when He was on earth He done all things that pleased the Father, and subjected His will to that of the Father, even to go the long, dark way of the Cross, of which we have now been considering and speaking on this favored occasion. It is indeed a season of real value and interest to our souls, to be able to consider the wondrous work accomplished thereon, and may it ever prove such to us. May we not slip into the matter-of-course indifference, of unwatchfulness, as to a sensitive, animated appreciation of the value of that Cross to us, but from it as a centre, trace onward the wondrous unfoldings of God's Divine purposes to man through all time, until the eternal age is ushered in when God shall be all in all. Amen

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DISCOURSE 2.

Justification and Peace.

"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5: 1.

Two prominent thoughts presented in the text, Justification and Peace, as provided by God in the Person and work of Christ, and accepted through faith by us. The Cross sustains the work; His Person sustains the Cross.

Were we to seek corresponding texts in the Word of God, to the one we are here considering, we would find several indicated as follows:

Isa. 32, 17: "And the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever." St. John 16, 33: "These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world." Rom. 3, 28: "Therefore, we conclude that a man is justified by faith without the deeds of the law." Eph. 2, 14: "For He is our peace who hath made both one, and hath broken down the middle wall of the partition between us" (Jew and Gentile). Col. 1, 20: "And having made peace by the blood of His Cross, by Him to reconcile all things unto Himself."

The condition of the soul out of Christ is that of unrest, anxiety, trouble and difficulty. All may seem to be well outwardly, and a forced peace for outward effect may characterize the manners and habits of the unsaved soul, but the inner man of the heart is at variance with God, the blood of atonement is wanting, hence "there is no peace, saith my God to the wicked." The condition of the natural heart is bad indeed, for "the heart of man is deceitful above all things, and desperately wicked, who can know it." Jer. 17, 9. In the face of such a sweeping declaration as this from God's own Word, how can men talk so glibly from the pulpit and the professor's chair, about some good in man naturally, or some love in his heart for God. Again, "I know that in me, that is in my flesh, dwelleth no good thing," says the apostle Paul in Rom. 7, 18. Let God be true, beloved brethren, though every man be a liar. It is in these days of laxity and world-bordering that we need to get back to God in earnest, back to the Gilgal of all our hopes and realities in Christ, and take sides with God in all things, and then real blessing will be our portion.

Justification by faith was one of the toscin notes of the Reformation! Martin Luther, a German monk, found a Bible chained to a post in a monastery in Germany, and he studied it with all that deep-toned avidity that characterizes an earnest soul, and justification by faith in contrast with works, fastened itself indelibly upon his heart. When he visited Rome, the seat of the apostacy that characterized the Papal See, he asserted the claims of a free gospel within the Vatican, and was ordered out to the steps of St. Paul's Cathedral, to do penance by walking up and down those steps on his bare knees on pebbles. While in this

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humiliating condition, under the sentence of man, he reviewed the precious thought that "*the just shall live by faith*," and he immediately rose up, and went back into Germany, and began to preach the Reformation, which proved so fruitful with results to liberate Christianity from the toils of superstition and Romish non-toleration, the fruits of which we enjoy to-day.

There are two prominent points in the text we have chosen for consideration, viz., Justification and Peace. These are provided in the Person and Work of Christ, as accepted by faith by us. Peace with God is ours, as a result of our faith acting in answer to what God has declared, respecting the work He has accomplished in the sacrifice of His well-beloved Son. God could be righteous in justifying the ungodly, in consequence of what the death of Christ wrought for the one who believed in Jesus. Christ became to us, wisdom, righteousness (or justification), sanctification and redemption! 1 Cor. 1, 30. It was God's wisdom that put Him on the Cross to suffer, for "while we were yet without strength, in due time Christ died for the ungodly." Rom. 5, 6. What but the wisdom of a just and holy God, a God of love and grace, a God of mercy and compassion, could devise and execute such a wondrous plan for the salvation of lost man, as we see by faith, consummated on Calvary's Tree. His righteous demands must be satisfied; His holy character must be vindicated; His well-deserved wrath by us must have an object against which to direct its sure execution, and that object must be One who could meet it, and respond in full endurance to a perfect completion of all the different features of the work needed to bring in a complete redemption.

Thus to us Christ is the wisdom as well as the

power of God, and in rising from the dead, He becomes to us righteousness or justification. And where do we get the full force of the comforting doctrine of justification? In the resurrection most surely! "Christ died for our sins, and rose again for our justification." Hence, we have our salvation completed in answer to two conditions: "that if thou shalt confess with thy mouth, the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto made unto salvation." Rom 10, 9-10.

How very real the conditions of salvation shine forth to the waiting heart!

Belief in the resurrection of Christ with the heart, and confession of Himself as the provided Savior, with the mouth, and salvation is the result.

And what is the evidence of this faith, and what are the results? Lasting peace, and the entrance and indwelling of the Holy Ghost in the heart of the one who receives it. Sanctification follows in the application of the Word by the Holy Ghost to the heart and walk of the believer in Jesus, and we wait for the adoption, to wit, the redemption of the body at the coming of the Lord for His people, who shall change these bodies of humiliation, and make them like unto His glorious body," as He calls us up at the first resurrection. What divine realities unfold themselves to our waiting souls, when we, in simple trust, allow the Holy Spirit to take of the things of Christ, and show them unto us! And when we reflect on the value of the work accomplished on the Cross, and realize that, as the Cross sustains the work in God's estimate of importance, so we must enter into the deep-toned

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reality that the Person of the One who hung on that Cross is what sustains that Cross, as the highest object of importance in the complacent gaze of the Father; and the rich, deep value of all the Cross presents to our waiting vision of faith, rests in the grand unmeasured estimation our Father had of the One who suffered there. God the Father's value of that sacrifice, which He provided to meet our abject need, should be the measure of ours, finite creatures as we are, when once the Blessed Spirit gets full power in our hearts to enable us to grasp, as He presents that value to us, its wonderful magnitude, and its place of importance through time, and throughout a never-ending eternity.

How shall we get free from the clogging weights of time and sense, that we may rise up to the measure of our possibilities in Christ? We need to be faithful to our God, and step over on His side of everything that we meet in this exhaustive scene, and seek to see everything through the multi-crystal lens of His judgment and estimation, as it is revealed to our astonished souls! If we are judging everything that would hinder the office-work of the Holy Ghost within us, we will step out into the full liberty of that Spirit, and walk with the Lord, and "walk in the light as He is in the light."

The work of righteousness or justification for us "shall be peace," and its effect "quietness and assurance forever." Isaiah 32, 17.

What a boon to the weary sin-laden heart, to be freed from the "fearful looking for of judgment which will devour the adversaries," and to be brought into divine touch with the Savior of mankind, who is, according to God's purpose, the true and normal Head of His redeemed people. God has clearly shown men

that He has "no pleasure in the death of the wicked," if they will accept the salvation which He has provided. But there must be the response of faith to the great work performed, or it will have no power to save. Man must lay down his arms of rebellion to God, and come just as he is by resting in the finished work of Christ, who has made peace by the blood of His Cross.

We who were enemies are reconciled to God through the death of His Son, and now, "much more being reconciled, we shall be saved by His Life." We are "in Him" in the new creation place, and have passed from death unto life, and though here in the world, passing through its circumstances, running its ordeal of criticism and heartless, chiseling judgment, yet we are not of it, not connected with the judgment which is passed upon it, and this is a consideration for which we are to thank our God, through Jesus Christ our Lord and Savior. This great salvation is the separating power between our souls and the world, and shall we seek to weaken and neutralize that power by worldly conformity, and loose, careless walk and conversation? We, who are once the Lord's redeemed, through the blood of His dear Son, cannot break that bond of eternal union, because if once born of the Holy Spirit and the Word, we cannot be unborn, no more than when physically born; but we can walk as careless, naughty children, and thus merit and receive the severe chastening of our God, "for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." But, far better for us, that we allow our hearts to be impressed and drawn by love, that we may be guided in our ways by His eye, than to be held in by bit and bridle, as the horse or the mule, and forced into the line of obedience by chastening and severe

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constraint. God loves His children too well to allow them to run in the course of sin and disobedience without bringing them under His governing power, and

"Afflictions, though they seem severe,
 In mercy oft are sent;
 They stopped the prodigal's career,
 And caused him to repent."

And now, dear reader, how is it with you? Have you this great salvation to mark you off for God, and associate you with His dear Son for the enjoyment of eternal glory with His Father and the holy angels? Ponder this question seriously, examine yourself under this important issue, for the eternal interests of your body, soul and spirit are dependent upon the decision you make as to which you will serve, whether Christ or Satan. You will have the question of your future destiny to settle with God sometime, and now it can be settled in a day of grace to the great advantage of your eternal welfare and happiness, but if you put off this question of salvation until death of your body forbids your return to God, you will have to meet Him as a Judge, to the great and eternal disadvantage of your never-dying spirit, soul and body, in a lake which is of eternal fire. This God's Word declares, Rev. 20, 15, and well for you if you heed it in time, while you have the golden opportunity of this life before you.

DISCOURSE 3.

The Hidden Life.

"For ye are dead and your life is hid with Christ in God."
Col. 3 : 3.

The value of sound doctrine. God's sovereignty recognized.
The need of true testimony. Concluding thoughts.

The comforting doctrines of God's Word serve to nourish and strengthen the Christian life within us. Our physical bodies languish and die if they are not fed and nourished with suitable food, so it is needful that our spiritual natures be strengthened by spiritual food from God's Word. The doctrines of God's Word are the land-marks of faith in the soul of the Christian. Land-marks on the face of the earth preserve the boundaries of possessions over which man exercises authority and control, so the living truths and doctrines of God's Word in our hearts are marks of His possession and authority, if allowed their power and activity within us. How needful then that we have the doctrines of God's Word well defined and accepted by us, that we may be kept in a healthy, strong Christian experience, going forward in divine life, and "growing brighter and brighter unto the perfect day." "Speak thou the things that become sound doctrine," was the exhortation of the aged apostle Paul to his young

brother Timothy, and "sound speech that cannot be condemned," was another pronounced necessity in the work of ministering the word to those that were willing to receive it. To understand clearly the doctrine of being "risen with Christ," we need to go back to the purposes of God before the foundation of the world, and by the aid of the Holy Spirit, see the wonderful connection of the Church with Christ her Head, in the lines of purpose, as God in His divine plan foreknew and foresaw, all that He is now bringing to pass for His own glory, and the good of His creatures.

Man was "created to glorify God and enjoy Him forever," and as time is the place where we can serve as a testimony for God by glorifying Him in our bodies of humiliation, so in eternity will we enjoy Him in our bodies of glory; but it is now in faith that we enter into the realities of what He has brought us into by the death and resurrection of His well-beloved Son.

In the purpose of God, we have gone through all with Christ as identified with Him, according to the full import and meaning of that purpose. We were chosen in Him before the foundation of the world; were seen as identified with Him in His death, burial and resurrection, and when we were manifested as His own by belief in the gospel of His free grace, it is then that this identification with Him in the purpose of God becomes a divine, practical reality to us. To the natural man this seems an unmeaning statement, but to those who have "passed from death unto life," it becomes a delightful theme of realization and comfort. "But ye are dead," is the word to the Christian! This seems a paradox to one not familiar with the various scriptural phrases, according to the application to be made of them.

If a man is dead to anything, it is certain he is not alive to the same. If one is dead to the appeals of the needy, and alive to the enticements of lust and extravagance, it is easy to know what trend his mind is running in, and it is not difficult to define his character and influence, and to forestall the outcome of his life, unless he meet with a radical change.

On the contrary, if a man is dead to the world, and to its cunning allurements of vice and sensuality, and alive to all that commends the truth of God, and its power on the hearts of mankind, we know that in character and works he is just the opposite of the former. Thus, the terms, dead and alive, determine the activity or indifference which characterizes the individual referred to respecting certain things which may or may not occupy his mind. When the apostle tells the Christians at Colosse that they "are dead, and their life is hid with Christ in God," he refers to their deadness and indifference to the old Adam life, and their living connection with the new life in Christ. They have died with Him as to their hopes of this world and what it values highly, and are alive with Him as to their hopes of heaven and eternal life, with its never-dying realities.

This death and life aspect is where God views them in His divine purpose before the foundation of the world. Seen in His great divine plan before hand, they are now manifested, and are passing through tests needful to confirm them in faith in the actual place into which God has brought them in Christ. Wondrous reality to the patient, believing heart, that counts on God to do all things according to the counsels of His own will and purpose in Christ, His well-beloved Son. How much this recognizes His Sovereignty with

man, and gives a place to the action of the Holy Spirit in his office-work of impressing and constraining the life and actions of His children.

How are we to reduce this living doctrine to practice, as we mingle with the great world around us, and come in contact with its current of activities, and the influences which make up its great ocean-life of absorbing events?

This is a question which tests our fealty and relationship to Christ, our Living Head, and to God, our Father, who have a right to claim our service, worship and adoration. Shall we step out of the path of faith and willing service, and slight the claims and authority of the God and Savior we profess to love, and join issues with a world that is at antipodes with God our Father, St. John ii, 15-16, and is now under judgment for the murder of Christ our Savior? The rational answer to this question determines the true reply to the former!

We are responsible to maintain a true undeviating testimony for the living God, as it is for this that we are chosen out of the great world around, as a people for His Name, Acts xv, 14; and as He owns us as His witnesses in the ratio of our faithfulness, how important that we set our faces with flinty earnestness to maintain that testimony inviolate and unflinching.

Deadness to the world's seductive appeals to our human bias for earthly glory, and a living regard and devotion of heart to our Heavenly Father, will carry us calmly onward with a steady purpose, and our life result will speak for him whose we are, and who has a right to claim our love, our service, our perseverance to the end, with practical desire to glorify Him who has purchased and redeemed us with nothing less than the

atoning blood of His well-beloved Son! His Word that speaks out His Mind and Will to us, must be the chart of our life's efforts, and His Holy Spirit the Teacher and Comforter, as we journey through what has become to us a wilderness, and a scene of suspended life. This world, with the stamp of death everywhere visible upon it, and the trail of the serpent constantly marring its brightest offerings and most alluring themes, has become to us a gauntlet through which we are hastening to a heavenly goal, to a "city whose Builder and Maker is God" to a "house not made with hands eternally in the heavens." And what is the power that will enable us to counteract and successfully resist the many obstacles and hindrances that daily meet us in our journey heaven-ward? What but the strength we are privileged to draw from our Living Head in the Glory, with whom we are so intimately identified, with whom our life is hid in the Father, and whom we are enjoined to "consider as one who endured such contradictions of sinners against Himself!" And why consider Him? "Lest we grow weary and faint in our minds!" The upward look of faith to Him who loved us and bought us by His own precious blood, brings back an energy of soul and refreshment of spirit that vivifies and encourages our inner life, so that as "our outward man perish" or wear away by age and contact with the beggarly elements of the world, yet "our inner man is renewed day by day." If we shake off the constant tendency to occupation with self, with our circumstances, and with this present world, so that we are at full leisure for occupation with Christ our Living Head, we are sure to grow in divine life, and ability to resist the hindrances that obstruct our pilgrim life here. Strangers and pilgrims we

are if we are Christians, no matter how much we may strive to feel at home here, and desire to identify ourselves with the world's great issues and concerns. Paul's complaint to his Colossian brethren was, that they were in danger of giving ear to philosophy and vain deceit, and were not holding their Head, Christ, "from which all the body by joints and bands having nourishment ministered and knit together, increaseth with the increase of God." Chap. 2, 19. The rudiments of the world, and the carnal ordinances of man, were decoying them from Christ, their true Centre, and their life and activity were world-ward and man-ward, while they should be growing in Christ as strong men and women in Him. Do we not see the same Colossian bias in the Church to-day? Christians, so called, stepping down from their high place and privilege, and seeking satisfaction and occupation in a world of elements and rudiments that perish with the using? And what is the consequent result? Sluggishness of heart, carnality and spiritual stupor, with barrenness of soul as to fruit for God, and affinity with the world, instead of happy fellowship and communion with God their Father, and Christ their Lord and Savior, with fruit unto holiness and true testimony for Him, who died for them and rose again. And here let us consider the beautiful type of the Holy Ghost leading the Church up to Christ, as seen in the faithful servant of Abraham, Eliezar, leading Rebecca home to Isaac, her future husband and Lord. When the servant finds Rebecca, and she consents to go with him, his first act is to deck her person with jewels as evidence of the riches of his master's house! In like manner, as soon as we consent to own Christ as our Lord and Savior, the Holy Ghost puts the graces of our Father's house

upon us. When the brothers and parents of Rebecca would have detained her for a season, to feast and enjoy a time of family rejoicing, the faithful servant says: "Hinder me not," for he would be on his journey home-ward, to gladden the heart of Isaac with the success of his mission. And so subject is Rebecca to the guidance of the faithful servant, that she has no desire to alight from her camel to gather flowers by the way, or any other attractions in the wilderness; a speaking lesson for the children of God, to pass by the world's seductive offers, and go faithfully onward, led by the Holy Ghost, our true Eliezar, sent by God to guide us home to Christ, our true Isaac. But when Rebecca saw Isaac coming in the fields, as they neared the end of their journey, she "lighted off the camel," and "took a vail, and covered herself," in token of submission and reverence. Gen. 24, 64, 65. Well, for us, beloved, if Christ can so occupy our affections, and control our actions, that the Holy Spirit will have no hindrances in leading us on through this wilderness-world to Him who loves us and desires the homage of our hearts and our willing service. The object of our heart's occupation will stamp its character on our life, and if we are true Christians, we possess the mind of Christ, 1st Cor. 2, 16, and are responsible to manifest the qualities and leadings of His mind as the Holy Spirit guides and gives us utterance. And what philosophy, or intelligence, can compare with God's own Word, for our edification and comfort? Where within the range of the most exalted human effort, can we find the soul-nourishment so necessary for our journey, as that afforded by the pure, unadulterated Word of God? The want of the Church to-day is, more adherence to the Word in ministry and practice, more simple

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reliance upon the action of the Holy Spirit to direct and apply the truth of God to meet the wants of the children of God; and less trust in human lore and human direction.

Children of God are, as a rule, more alive to human effort and the praise of man, than they are to what pleases God, and strict conformity to His Word. It is not surprising that there is a want of spiritual power in the Church, where there is so little walking by faith and so much by sight.

The good, old-fashioned Bible Christianity, which gives the Word of God the first place in all its spirit and management, is considered too slow and prosy to suit the present fast age, and learned critics, who are too proud to be saved on God's terms as lost sinners, are busy to invent and formulate schemes to save men without the atonement of Christ, on the ground of human merit and moral training. Faithful servants of God, who urge the atoning blood and sacrifice of Christ as God's only remedy for sin, are voted as cranks and lunatics by the wiseacres of human philosophy, and the barren, dry husks of the schools are palmed off upon people who are willing to support them, and both teachers and taught tumble into the same theological slough together. May the Holy Ghost have power to rouse the people of God out of their human inventions with which they are environed, and then Christ will give them power to walk in the light as He is in the light, and then will they be able to bring forth fruit unto God, and glorify Him in their walk and conversation, as they journey through this trying world.

When we depend upon the world's great offers and seductions, we are like one who steps upon treach-

erous quicksand, that moves from beneath his feet, and rises up around to drag down and engulf the unsuspecting traveller. The world will surround and engulf the testimony of the Christian, unless he watch carefully and resist its tempting offers and allurements. What is Christian life worth, except it bear the stamp of true testimony for God? It becomes as sounding brass and a tinkling cymbal, if the love of God, which is shed abroad in the heart of the true Christian, is not manifest in his walk and conversation toward his fellowman and toward God and Christ! Let us remember that God is a God of reality, and expects His believing people to manifest that reality in their lives, and God will reward His faithful ones with peace, joy and consolation in the Holy Ghost while in this world, and the presence of the Father, and Christ and the Holy Angels in the world to come. This is, indeed, a valuable incentive to the true-hearted testimony which should characterize our stay in the world, while we are left in it. God has a purpose in leaving His people in the world, or He would mercifully remove them to Himself as soon as they are brought nigh by the atoning blood of His well-beloved Son, and that purpose is manifest in the work of sounding out the gospel of free grace to a dying world, and precious truth to instruct His believing ones in their pilgrim journey, and speaking words of comfort and good cheer to help them on. Then, again, there are little deeds of kindness, small it may be in the sight of men, but if done with an eye single to God's glory, with a sense of His all-seeing Eye looking down upon us, we know that they are remembered by Him, and a rich response will come back to us, freighted with a realization of His divine approval, and how comforting to our hearts

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it is, that we are privileged to reflect that we can be, in some little measure, associated with Himself in the work of love He is carrying on in the world.

May we be able ever to rise up into His Presence with an attitude of soul suited to the wonderful place we are privileged to occupy before Him, and with the Holy confidence which He desires to see in us, put ourselves fully into His hands, and seek His guidance and blessing as we look to Him from day to day to lead us on, and use us for His glory. The life we have with Christ will then flow forth to cheer and comfort those who cross our path, and with whom we come in daily contact, and through us a testimony will go out to help others in the great race of life, and encourage the weary, drooping ones who are burdened with life's toils and cares, and need the way of salvation told out to their weary hearts. May this hidden life which we have in Christ crop forth in outward expression, so marked and positive as to leave no stain upon His Name which we bear, as risen with Him and identified with Him in all the future glory of His kingdom, for that is the destiny of all who are willing to accept the salvation which God has provided in the gift of His Son. It is here in this world that He fought and conquered Satan for us, and He is now hid from the world, and so are we as to our place of acceptance in Him, for the world knows us not, even as it knew Him not. The new life which we have in Him only can be seen by the world as we manifest Him in our mortal flesh, and may this be our highest end and aim while He leaves us in this trying world. Amen.

DISCOURSE 4.

Sonship and Heirship as Children of God.

"For as many as are led by the Spirit of God, they are the sons of God.

"The Spirit of God beareth witness with our spirits that we are the children of God.

"And if children, then heirs; heirs of God and joint heirs with Christ." Rom. 8: 14-17.

The general character of the Epistle to the Romans. The responsibility of true sonship. Privileges connected therewith. Reflections.

A passing glance at the general scope and character of Paul's letter to the Church at Rome will help us to understand the position and importance of this chapter from which our text is chosen. Paul had never been at Rome, and knew nothing of the peculiar requirements of the Assembly there, and has no special instruction as to their local needs, as in the cases of the Corinthians, Galatians, Colossians and Hebrews, but he goes over the whole plan of the Christian doctrine, beginning with the responsibility of the heathen to know God in Creation, as seen in chap. 1, and showing Him as impartial and without respect of persons in chap. 2; and setting forth man in his true character in chap. 3; with feet swift to shed blood and having no

fear of God before his eyes, &c.; with the contrast between faith and works as seen in Abraham's example, in chap. 4; also in chap. 5, the conditions of man's salvation, viz., justification by faith, with the love of God shed in the heart by the gift of the Holy Ghost; justification by blood; reconciliation by the death of Christ, and atonement; then, in chap. 6, presenting the child of God as dead and risen with Christ, responsible to walk in newness of life, and freed from the power of sin. In chap. 7, the struggle of the Christian under law in self-occupation, as shown in the expressions "I" and "Me" over 40 times; while we have full deliverance from condemnation presented in chap. 8, which embodies the highest place the Christian in relationship can occupy. As the chapter begins with "no condemnation," it ends with "no separation," and between these two conditions, we have presented, by the Holy Spirit, the purest and most exalted theology that sinners, saved by grace, can study, to learn their true place in the purpose of God, and as reconciled by the death of His dear Son, our Lord and Savior Jesus Christ. A golden chain of five links is presented, viz., Foreknowledge, Predestination, Calling, Justification, Glory! Then, we have the hope of the redemption of our bodies set forth as following the release of creation from the bondage of the curse, at the coming of Christ with the Church, or the manifestation of the sons of God. Coming now to the relationship established between the Christian and God the Father as seen in our text, we have a three-fold expression given as "sons," verse 14; as "children," verse 16; and as "heirs" and "joint heirs with Christ," verse 17. It is to consider this important relationship that the main current of our meditations will be directed. If we refer, by com-

parison, to the relationship between earthly parents and their offspring, we see that the terms, sons, children and heirs, comprise the whole scope and value of that relationship. To an earthly parent, the relation of son means a perpetuation of the name of that parent on the earth, with that of the family from which that parent sprung, and its identity among men is continued. Hence, the prominent importance of a son in the line of earthly relationship, as filling a sphere which no other child can pretend to. Sons of God have a place in the economy of grace to represent which none others can. They have delegated powers and duties to fill which it is impossible for the daughters of God to assume, if God's Word is regarded in the true spirit of obedience, and except God is owned as authority in His own Word, confusion is the sure result. We must be convinced, then, that if God owns us in the relationship of sons, we hold an important place in the line of His divine economy, and this being the case, a corresponding responsibility rests upon us to faithfully discharge that which God has a right to expect of us. It is to awaken in our hearts the desire and willingness to discharge this responsibility, that the value is seen in considering this portion of our text. The question which we have to face is this: Shall we go on in this intimate relationship of sons, and shirk the work and responsibility which attaches to it? We are not our own, we are bought with a price, nothing less than the blood of God's dear Son; and He has not purchased and redeemed us to go on in the inherent selfishness of nature, but to rise to the possibilities and importance of a place and position in grace. Are we willing to respond to it? Under the old Adam headship, we manifest the works and spirit of the world which lies

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in the grasp of death and the Wicked One everywhere around us. Under the new Christ headship, we are responsible to walk in newness of life and bring forth fruit unto God. Old things (as in Adam) are passed away, behold all things (as in Christ) are become new! What we once loved and seemed to enjoy, we now turn from, and what we once slighted and thought of little value, we now highly prize and much desire. Thus, we are brought into this strait, which means to deny self and nature and honor God in the faithful discharge of any line of duty He may place us in. What have we that we have not received, and if we have received it, what have we to boast of in the circle of self and nature? Solomon was placed in a position to test everything "under the sun," or within the scope and range of nature, and he pronounced it all "vanity and vexation of spirit." As sons of God, it is our privilege to "prove all things" in the light of God's sanctuary, and by the Word, and "hold fast that which is good." Then, as children of God, we are known in the family relationship with God as Father of His household. The position of children is one common to all of God's believing ones, and as such faith is the ground, and God's Word the standard, of our walk and conversation. Two marked essentials are needful to maintain a clear evidence of our relationship as children of God, in these days of looseness and world-bordering in the professing Church, viz.: 1st. A determination to stand on God's side of everything, and speak as His oracles; 2nd. To work in any line of service without reference to temporal considerations, giving prominence to spiritual results. A faithful child of God will not betray the hireling character. A sense of heirship with Christ will guard us against the lust for pos-

sessions in this world beyond the needs of our journey here, and means to use for God's glory in carrying on any work for Himself. "Heirs of God and joint heirs with Christ" is a wonderful position for poor, weak worms of the dust to be placed into, and it well becomes us to seriously consider our responsibility to walk in this place as becoming those who are in the purpose of God, chosen to fill an important place in connection with God's Son. It is honoring God to take the place He has appointed us to fill in His Divine Purpose, and it is dishonoring Him not to do so, and seeking to walk worthy of the vocation wherewith we are called. To have a low, grovelling estimate of the relationship He has established between our souls and Himself, through the work of redemption He has wrought out in the Person of His well-beloved Son, is to depreciate and belittle that wonderful work, and this may be easily done by us, by making our poor experience the standard by which to rate the value of the place that work has placed us in.

It is our privilege to rise by faith into the true conception of the value of the place that God has associated us in with Christ, and as that faith which in itself is a gift of God, grasps the divine reality which God's Word presents before our minds, we rise in a sense of dignity to a full estimate of that value, and praise and adoration must go out from our hearts Godward, for all His loving kindness so richly manifested toward us. May it be ours to stand out from all that would hinder and lessen our true conceptions and right estimate of the wonderful work God has wrought for His own glory in the world, and has so graciously called us to enjoy in connection with His dear Son. May self-denial and self-distrust characterize us, that

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a rich and full estimate of what our Lord is for us, be constantly enjoyed by us, and we will then be able to bring forth fruit to His glory, and cheer and comfort the hearts of those with whom we come in daily contact, as we journey through this trying world. If we are faithful to our Living Head, and have a constant desire to please Him, our lives will present a strong, constant contrast to the life of the worldling, and the necessary rebuke which we will administer as we come in contact with the sinful lives of the unregenerate, will necessarily call forth opposition and resistance to our life-influence among men, but "if God be for us, who can be against us," and if the world rejected and despised our Lord when He was on the earth, can we expect aught else? The servant is not above his Master, or the disciple above his Lord; if they have persecuted Him they will treat you in like manner. May the path of earnest reality be the one in which the Lord's Own will walk, that He may be honored in their lives, and glorified in their bodies which are His. The constant tendency of this time, even in those whom we have reason to believe are truly the Lord's children, is that of conformity to the great current of the world's estimate around us, and it requires much firmness of purpose and decision of character to stand apart from all that seems so expedient and reasonable to the natural man, and take the place of rejection with Christ, and walk with Him.

"Who suffer with Thee, Lord, below,
Shall reign with Thee above,"

is the comforting assurance of the Spirit of God, as shown in the sacred poem. This is not the dispensation of Christ's reign as King. If it were so, we would

be associated with Him in the administration of justly deserved wrath upon the promoters of the huge systems of sin in the world. The reign of righteous rule will be characterized by the prompt administration of punishment upon every species of sin; but now God is dealing in grace with the poor deluded world, holding out the arms of mercy and grace, with long-suffering patience and forbearance, pleading with poor sinners to be reconciled to Himself through the atoning blood of His Son, and every one thus reconciled is made a joint-heir with Christ to "an inheritance incorruptible, undefiled, and that fadeth not away, reserved in Heaven for us." May it be ours to consider the real value of this wondrous relationship, and go forward with confidence, telling to others of what God has so graciously provided for those who will accept the salvation which God has wrought out through the sacrifice of His well-beloved Son. And now, to any who have not this great salvation, God's Word is, "Believe on the Lord Jesus Christ and thou shalt be saved." The way is made plain, Christ has gone the long lonely path of death and robbed it of all its terrors for His believing ones, and all that we have lost of this world's great things, will be many times replaced from the great store-house of His Love, and really rich, divine blessing. May we be content to go on with Christ, realizing that it is in Him we have peace, though in the world we may have tribulation, but we are encouraged to be of good cheer, for Christ has overcome the world.

How is it with you, dear reader? Have you made Christ your portion, so that in Him you can overcome to His praise and glory? He is enough the mind and heart to fill. Can you see in Him your heart's best

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portion, and with Him be fully satisfied? Are you looking for great things in this world, great possessions and great returns for your life's efforts spent in anxious toil and constant application of your time and means, to acquire that which will perish with the using?

Remember, amid all your restless endeavors, that in Christ you have an eternal portion, if you will come to Him, and the promise of an eternal inheritance as a joint-heir with Himself, and let this promise wean off your heart from the things that now engross all your time and attention, and direct your life and ways into the path of faith, that you may have a substance that will endure when all that appears fine and attractive to your eye of sense shall have passed away forever. It is the unreal and fleeting that you are grasping at; like a child pursuing a butterfly, when just as it seems within the grasp, it flies again, and eludes the eager hands stretched forth; so do your fancied, worldly pleasures fly and fail to satisfy; but Christ is the sure portion of the believing, faithful heart, and "He is the same, yesterday, to-day and forever." May you secure Him for your everlasting portion. Amen.

DISCOURSE 5.

The Church as the Body of Christ.

"And hath put all things under His feet, and gave Him to be the Head over all things to the Church, which is His Body, the fulness of Him that filleth all in all," Eph. 1 : 22-23.

The Church as the One Body with Christ as the Head. Consequences of departure from this attitude by the Church in the past. Responsibility of Christians in connection with this attitude. Benefits arising to Christians, in consequence of maintaining it. Concluding remarks.

The Church was seen in Christ, and chosen in Him, in the counsels of God, "before the foundation of the world." Eph. 1st, 4.

Christ and the Church are considered as One, as the Christ, and in this wonderful connection Christians have before them a heavenly hope, in contrast with that of the Jew, which is an earthly hope, to be fulfilled in the millennium reign of Christ with the Church, on and over the earth. The Jewish nation was chosen from the foundation of the world, hence they are connected with the earth in their hopes and blessings, but the Church in Christ being chosen in the purpose of God, before the foundation of the world, have a heavenly hope, with a heavenly inheritance in view, and with a higher range of promises than those presented to Israel.

The promise to the overcomer in the Church is: "To him that overcometh, I will grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Rev. 3, 21.

This precious promise is to the faithful Christian heart, who overcomes in the strength of Christ, and is willing to deny self that he may honor the Lord in all his ways, and do His divine will. When Christ takes His own executive throne, after the marriage of the Lamb in Heaven, Rev. 19, 7-9, with the Church, as she is designated by her clothing, verse 8, He will associate His Bride, the Church, with Himself in the execution of judgment; so Paul asked the Corinthians the question: "Know ye not that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? How much more things that pertain to this life?" 1st Cor., 6-2.

Here is plain scripture proof, that Christ will associate the Church with Himself in the judgment of the world as Son of Man! This intimate oneness is seen in the question of our Lord to Saul of Tarsus, when on his way to Damascus to persecute and imprison Christians. Mark the expression: "Saul, Saul, why persecutest thou Me?" In persecuting Christ's members, Saul was persecuting Christ, the Head of the Church, which is His Body, and though Saul recognized power and Lordship, he did not know who the Lord was. That despised Nazarene was the last One that Saul would have owned as Lord; hence is the question: "Who art Thou, Lord?" Both power and lordship Saul recognized, but who the Lord was, was beyond his knowledge, until the Lord spoke to him out of the glory, and declared: "I am Jesus whom

thou persecutest." When children of God are persecuted, Christ Himself feels the blow, and when they are slandered and vilified, it is the Lord that is scandalized and abused, so intimately is He knit up in the purpose of God with His beloved people. We are members of His body, of His flesh, and of His bones! Eph. 5, 30. What relationship could be nearer than this? Again, we are members one of another. Rom. 12, 5. Also, we are the body of Christ, and members in particular. 1st Cor. 12, 27. And, again, we are many members, yet but one body, verse 20. Do we need stronger proof of any one doctrine than this from God's own Word? Ah! let the divided condition of Christendom answer this searching question. What unites and cements the members of the body of Christ to each other, and to their Head? What but Love! What separates and makes them antagonistic to each other? What but their inherent selfishness and carnal jealousies! How depressing is this picture to contemplate in the face of the known facts! What is the remedy for this state of things, beloved brethren? A recognition of the truth of the One Body, and the absolute need of acting toward each other as members of One Head and of each other, and as all having a common interest to work for, allowing no temporal interests to intrude upon the sacred bond of unity which we have as belonging to One God and Father, and as saved by the atoning blood of one common Savior. Can we rise up to the realization in Christ as One with Him and in Him in the new creation place, as God the Father sees us, and thus practically exhibit to all around what is pleasing to God, and show forth that love and affection to each other as Christians that God has intended should characterize us? It was this

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glorious attitude that first characterized the Church of God, this oneness of interest and purpose, and what is the result of a departure from it? The world became amalgamated with the Church, their marriage was consummated in the pretended conversion of Emperor Constantine, who put Christians into his army, and into positions of political preferment, and presently we see that the clear testimony which at first characterized the Church was lost amid the carnal rounds of apostacy and lifeless formality. The traditions and commandments of men were promulgated and accepted, instead of the living truths of Christianity, and the individual Christian priesthood of the believer was set aside, and the claims of a human priestly order were substituted, being a mixture of Judaism and a formal imitation of Christianity, a sort of middleman interference between men and God that served to shut off salvation, instead of presenting the simple gospel by which man might be saved. The consequence was, the world was burdened by twelve centuries of apostacy, until the toscin of the Reformation sounded out the doctrine of justification by faith, in contrast to justification by works, which had so long characterized that apostacy. Looking back over the history of the Church since the days of Constantine, and even to St. Paul's day, when the "mystery of iniquity already worked," and we see all the confusion and strife coming in among Christians in consequence of not maintaining God's standard of truth and doctrine as set forth in His Word, and this living truth of the One Body with Christ as the One Head, was completely set aside in the substitution of a vast organized system on earth which recognized a human headship, and instead of the living truths of God's Own Word, which

should actuate and give life to the simple believer in Christ, the Church was called to accept the dictum and mandates of men, the dogmas and traditions of human inventions and deceptions, with the addition of the idolatry and ritualistic display which characterizes the system of Romish apostacy as we see it in the world to-day. Though, as it appears now, the more hideous characteristics of human persecution of the past are substituted by a sly, cunning policy, that is working covertly and insidiously into the current of the world's concerns and political issues, and by working up capital out of that which commands the attention and respect of the natural man, acquiring a worldly prestige and an undermining power and influence to militate against the power of true Christianity upon the souls of men. And, today, instead of an outward manifestation of the glorious truth of the Church of God as the One Body, recognizing Christ as the Head of that Body, we have a multiplicity of sects and parties in the ranks of the professing Church, outwardly recognizing Christ as the great Head of the Church, but practically dividing the Body by doctrinal differences and secular interests.

And what is the responsibility now resting upon true Christians to-day, in respect to this truth of the One Body as they are recognized by God the Father in His wonderful economy of Grace and Truth as displayed in the Person of His well-beloved Son? There must be a recognized responsibility to stand out in sharp contrast against the dark background of human expediency and selfish division everywhere visible in the professing Church! All concede that "in union there is strength," but how is union and concerted action to be effected? Not on a worldly or national

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basis, for the world is under judgment for the rejection and murder of Christ, and is awaiting the expiation of its sentence to meet its inevitable doom. No other ground of union can suit God but a full unhindered recognition of His own unerring Word, and simple obedience to its divine instructions and mandates! Christians must turn aside from their human expedients and speculations, and settle down into a common willingness to own God's supreme authority. As they are brought nigh and reconciled to God, on the terms of a common salvation which has its origin in Himself, so must they yield under a common submission to the way He has provided for them to walk in. And that way is Love! Walk in Love as Christ also hath loved us. Carry out God's standard and divine plan in the recognition of His Son as the One Head of the One Body, and all that now manifests the spirit of selfishness and carnal jealousy among Christians, will give place to love and mutual effort in the promotion of a common salvation, and the mutual upbuilding of the children of God in their most holy faith! I am not now speaking of impossibilities, but of a known, deep responsibility under which every Christian is placed to carry out and live out before God! It is what God expects of His people, or He would not have set it forth in such plain positive terms in His divine Word. He does not proclaim His mind without the expectation of obedience by His children! And what is the reward of obedience in contrast with that of disobedience? A blessed inward sense of divine approval, a conscious indwelling of the Holy Spirit, ungrieved in the heart of the individual believer, and the constant strengthening of a mutual interest in the things of God, will be the portion of those who

practically set forth in their walk and conversation the truth of the One Body with Christ as the One Head. One of the marked characteristics of this God-ordained Oneness, is the sealing of the Holy Ghost and His permanent indwelling in the body of the believer, and also in the Church of God in its collective or corporate capacity. What a glorious privilege to be connected to our Risen Head in the glory in the purpose of God, and have it all made practicable by the power of the Third Person of the Holy Trinity! Not only God with us individually, but God in us, as the earnest of the inheritance, and the Comforter and Teacher to lead us into all truth, and comfort us amid all the trials and difficulties of our path through this trying scene. Are we willing to own and enter upon this wonderful position, that God in His deep eternal counsels, has put us into before the foundation of the world, and has manifested us as standing in, in these last times? Surely, if we really have "passed from death unto life," if we are "quickened who were dead in trespasses and sins," if we have "believed with the heart unto righteousness, and confessed with the mouth unto salvation," we will not think lightly of what our God expects of us as a result of being associated together in and with His dear Son in His divine economy of grace, and the exhibitions of His love in the common salvation which He has brought into the world! We will rejoice also in the glorious triumphs with our Lord and Head in the coming age, when we will be so intimately associated with Himself that we will not only "be like Him, when we see Him as He is," but He will, as His Word declares, place us on His own throne of executive judgment, and make us one with Himself in the day of His power, as we are now one with Him in His day of rejection by the world.

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DISCOURSE 6.

The Value of Christian Simplicity.

I fear, lest by any means, as the Serpent beguiled Eve by his craftiness, your minds should be corrupted from the simplicity and purity which is toward Christ." and Cor. 1 : 3 (R.V.)

The strength of the First Temptation. The principle of subtlety and craft in contrast to open-hearted Christian Simplicity and Faith. The need of sharp, clear spiritual discernment, to resist Satanic craft in these last days. Concluding Thoughts.

The contrast between Christian simplicity and Satanic subtlety is very marked, both in character and results. Adam and Eve, in the garden of Eden, were in a condition of innocence; they knew what was in God's world of bountiful love and providing care, but they knew nothing of the cunning craft and indulgence of Satan's world, which is everywhere visible to the eye of discernment to-day! The strength of the first temptation that Satan put before Eve, first presented itself to her through the power of a question insinuated by him to her too ready open ear. God had limited the indulgence of nature in man, by forbidding the use of the tree of the knowledge of good and evil, and it

was in the simple path of obedience that their innocence was preserved, and their happiness extended. Satan knew that our first parents were under a law of restraint from God; and it was a stroke of policy in him to decoy them from this path of subjection to God, that he might get them under the same ban of condemnation with himself, as he had by transgression fallen under God's condemnation, and now there was created for him and his fallen angels, who left their first estate, a lake of fire, Matt. 25, 41. His real object was to drag man into this same condition of condemnation, by tempting him to transgress also, and thus gain the dominion of the world, which God had given to man. Gen. 1, 26.

To this end, he approaches Eve with the question: "Yea, hath God said, thou shalt not eat of every tree of the garden?" God had indeed said, and right well Satan knew it, that in the day that Adam and Eve ate of the tree of the knowledge of good and evil, they should surely die. Gen. 2, 17. By the way he asks the question, he gains power over the woman, and she modifies God's positive declaration, from "thou shalt surely die," to that of "lest ye die!" This modified reply of Eve showed Satan the vantage ground he had gained over her, and he follows up that vantage by uttering the first positive lie ever spoken to man: "Thou shalt not surely die, for God doth know that in the day thou eatest thereof, thou shalt be as gods, knowing good and evil." Gen. 3, 4. Here was a direct lie given to what God had said! Here was the temptation: they were to be as gods, knowing good and evil! What an appeal to the pride that had become awakened in the heart of Eve by the influence the serpent had gained over her. What was the result?

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When the woman saw that the tree was good for food, that it was fair to look upon, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave it unto her husband, and he did eat. Gen. 3, 6. Here was the work done which Satan desired. He had decoyed Eve from the path of simple obedience, and corrupted her with his subtlety and cunning, and brought in the sin of disobedience. He had shown her what was in his world, and by bringing her, and her husband with her, into the same track of transgression with himself, he had brought them under the power of death, for the wages of sin is death. In God's sight the sentence of death was upon our first parents the moment they had tasted the fruit of the forbidden tree, and they got a conscience, knowing that they had done evil, and shame was the result of conscience acting to show them the evil which had become known to them. They knew only the good before in God's beautiful world, which He had made; they now knew the evil which Satan had brought them into by a sight of his world of temptation, which now we see everywhere around us. Sin, that which God hates, and upon which He cannot look but with abhorrence, had come in, and they felt its shame, and they sought to cover the shame of their nakedness, by sewing together the fig-leaves of human righteousness. Here we get the first act of human ingenuity, in the work of self justification and self saving, but after God calls them to account, He gives them the promise of a Savior; the seed of the woman should bruise the head of the serpent, but it should bruise His heel! Gen. 3, 15. The first type of this bruising promise we get in the coats of skins which God made, and with which He clothed our first parents. The death of the animals

from which the skins were taken prefigured the bruising of the heel of the coming seed when He went to the Cross, and the clothing of the skins foreshadowed the salvation which should result as the work of bruising the head of the serpent.

When we compare Christian simplicity with the subtlety and craft of the world as under the rule of Satan, we see a contrast that shows the need of constant watchfulness, to avoid the maelstrom of iniquity that is constantly reaching out to engulf the testimony of the child of God, and get him identified with the current of the world, and taken up with its exhaustive themes and soul-harrowing concerns. Unless we can walk by faith above the world's atmosphere and groveling themes, we come under the power of Satan, for he has power over circumstances, as he also holds the power of death against the soul out of Christ; but as our Lord conquered him for His people, death has not only lost its sting, but has become the servant of the child of God, if in the simplicity of faith we walk apart from the craft of the devil. The moment, as Christians, we allow our minds to run in the trend of the world's subtlety, that moment we are off our guard, and subject to the devastating power of Satan, and liable to lose ground in the Christian race.

To be fore-warned is to be fore-armed, and we may well conclude that under all the seeming prosperity and apparent success of the Christian Church to-day, lies coiled the serpent, to sting into spiritual death the unwatchful soul, by lulling him into carnal security, and that fancied ease which is the sure precursor to spiritual stupor and consequent departure from God. The word to the sleepy Christian is, Awake thou that sleepest, and arise from (among) the dead, and Christ shall give thee light. Eph. 5, 14.

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God regards those as dead who have not eternal life, and the Christian who is overcome by Satanic craft in the world, and sinks into its current, and ways, needs to be aroused from his sluggishness, that he may stand forth in earnest activity and watchfulness, and bring forth fruit unto God.

Redeeming the time, because the days are evil, is the word for God's own to-day. Eph. 5, 16. The enemies of God's Word are working insidiously right in the very heart of the professing Church, and influences are arising to weaken the power of the Word upon the hearts of the Lord's people, and to lessen its force upon the minds of the almost-persuaded ones without.

The world is rushing on with all its great things, its boasted material progress, absorbing the attention of all, both saints and sinners, and enlisting their hearts and affections in its great schemes, to the exclusion of God, just as did Cain and his progeny. who went out from God's presence, to make themselves at home in a world of elements, in the invention of musical instruments and of works in material construction, to take up their time and attention apart from God, just as we see around us in the world to-day.

The course of Cain is still running on, and Christians should discern it, and walk apart from it, that they may learn of and truly testify for God, that He may be known among the children of men. Who is to keep alive a faithful testimony for Him if His own children do not? It becomes a question of deep and earnest consideration with His people, this question of faithful testimony, irrespective of the opinions and approval of man.

The deceptions of Satanic craft are not only every-

where prominent in the world, but in the churches, so-called, of Christendom, there is a superficial gloss, a glare of expediency, that to the sharp discernment of the spiritual mind, is truly saddening to behold. This may seem a very pessimistic view to take, but when we carry the present condition of the world and the Church at large, into the sanctuary of God by faith, the prospect is anything but encouraging as to faithfulness for God. Great strides are made, it is true, in the work of spreading the Word of God, of using the material of the world in the work of reaching the dark corners of the earth, but what proportion of all this work results in bringing souls into the calm, restful state of heart which God so loves, and rewards with the rich experience of communion and fellowship with Himself and His blessed Son, our Lord and Savior Jesus Christ? Bustling activity in the great current of material appropriation, ostensibly for God, is not inward, upward growth in the things of God to encourage the new life in the souls of men. If we look at the world-wide spread of the Church of Rome, with its great "form of godliness, but denying the power thereof," a lifeless routine of ceremonial effort, but not having the energizing power of the Holy Ghost to vivify and fill with love of God, its poor duped devotees, we may well draw comparisons between outward effort and inward spiritual growth as a test of our Christianity in the Presence of God. When we throw the searchlight of God's Word upon all we are doing in the Name of Christ, we soon discover just how much we need to be under the test, that we may be rid of much of the dross of human expediency, that the pure gold of true heart-devotion may stand out in strong contrast and with telling power for God. Two

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prominent characteristics should have a practical work-
ing-out in our Christian effort today, viz., faithfulness
to God and soundness of doctrine, and these two very
essential elements are sadly wanting in much of the
work done as Christian effort these days. This asser-
tion cannot be honestly denied! Men are sitting in
high places in the Church who are too proud and
learned to humble themselves to the position of lost
sinners, that they may be saved on God's terms, for He
sent His Son to the world to call, not the righteous,
but sinners to repentance. Luke 5, 32. The Son of
man came to seek and to save that which was lost.
Luke 19, 10. And because God requires every one to
accept salvation on His plan, to own that they are
"without strength" in the Adam state, that they are
"ungodly" on the plane of nature, that they were "yet
sinners" out of Christ, that they were "enemies to
God" before they are reconciled by the blood of His
dear Son, and that they positively need the reconcilia-
tion through Christ as their ground of acceptance,
proud, rebellious man turns upon God's Word, in the
ingenuity of human invention and Satanic subtlety, en-
deavours to disprove that Word by the higher criticism
and evolution theories, and the formulation of moral
systems that seek to bolster and puff up the natural
man in a position of natural goodness, in direct opposi-
tion to the declarations of God's Word.

If God's Word is accepted by us as the ground of
our faith and practice, let us stand on its declarations,
and maintain its inerrancy and authority in the face of
all the inventions of human and Satanic craft, and let
God be true, though man is proven in the lie. Let our
fidelity to that Word evidence our position as Christians,
and may we hold up Christ in the true spirit of faith-

fulness, as Moses lifted up the serpent in the wilderness, and let the comforting and strengthening power of the Truth of God, as it is applied to meet our needs by the Holy Spirit indwelling us, be manifested by us, that others may be constrained to accept the salvation which we have received and now enjoy, and that the testimony of Christian simplicity be made known ever in contrast to Satanic craft in the world. And what Eve saw in the forbidden fruit as good for food, as fair to look upon, and as a tree to be desired to make one wise, we see Christians warned against, in 1 John 2, 14-15. Love not the world, nor the things that are in the world, for if any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh (the tree was good for food), the lust of the eye (it was fair to look upon), and the pride of life, (it was a tree to be desired to make one wise), is not of the Father, but is of the world. Now, this world aspect here is not God's created world which we receive as mercies and blessings, neither is it the world of mankind which God so loved as to send His beloved Son to save, but it is Satan's world of three principles, with which he rules the unconverted race of mankind. They labor to feed their bodies sumptuously, to make a fine appearance before their fellowmen, and that they may become great in the eyes of their fellows, without God's thought about them. So, what Eve saw in the forbidden tree we see in the unconverted world around us to-day, as comprising Satan's world, over whom he is both god and prince. May the Lord's own see this deceptive character of Satan's world, and walk in the quiet simplicity of a life of faith for Christ's sake. Amen.

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DISCOURSE 7.

On the Office-work of the Holy Spirit.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from Heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, (R.V.), and began to speak with other tongues as the Spirit gave them utterance." Acts 2:1-4.

The mission of the Holy Spirit in the work of Creation, and Old Testament times. Importance of giving Him his characteristic place in this present dispensation. The promise of the Spirit by the Lord, and its fulfilment on the day of Pentecost. The work of the Holy Spirit in the conversion of souls. His comforting power in the hearts and lives of Christians. An appeal to those without, on the resistance of the Holy Spirit. Concluding remarks.

We find the first mention of the Holy Spirit in the Scriptures in connection with Creation, when the "Spirit of God moved upon the face of the waters," Gen. i, 2, and before light shone upon the chaos of the unformed earth; before also the line had been drawn which marked off the measures of time by our revolving planet, and her yearly course around the sun of our

solar system. We find that same Spirit acting in the counsels of the God-head, before man was formed ; when the fiat went forth to create a new and distinct order of beings lower than the angels ; when God said, " Let us make man in our image, after our likeness," and when man was granted dominion over the fish of the sea, over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Verse 26.

He also, in olden time, acted on the hearts of men, when " holy men of God spake as they were moved by the Holy Ghost," 2nd Pet. ii, 21, and when He gave them the knowledge of a coming Savior, who it was, promised should conquer the common enemy of mankind, by bruising the serpent's head, after that deceiver had bruised the heel of the Promised Seed of the woman. When Christ went to the Cross, Satan bruised His heel, but when Christ rose from the dead as Conqueror, He bruised Satan's head by wresting the weapon of death from his grasp and treading him under His feet. The Holy Spirit prompted the Old Testament saints to look forward through the promises to the Coming One, who was to bring in salvation, and set up a kingdom to rule in equity, and give gifts unto men. That same Spirit inspired their counsels, their songs of praise, and their words of wisdom and instruction, as well as their prophetic forecast, and gave them that assurance of salvation into which they will fully enter at the first resurrection, when Christ calls up His Church and presents her in Heaven, a glorious Church, without spot or wrinkle, or any such thing. Eph. 5, 27.

When our Lord, according to promise, came to the earth as the Redeemer of mankind, the Holy Ghost and the power of the Highest overshadowed the Blessed

Virgin, Luke 5, 25, who had been chosen as the vessel through whom He was to put on our nature, for "He took not on Him the nature of angels, but of the seed of Abraham He took hold," Heb. 2, 16 (margin). In the chapters of John 14, 15, 16, the Comforter is promised to His disciples, as a consequence of Christ going back to the Father. Christ had been their Leader and Comforter so far; He told them of a kingdom that was to be set up on earth; they had looked forward to it with much expectation; but now He was going away from them, and they were much cast down and sad at the thought of His departure; but He promises them another Comforter, even the Spirit of Truth, whom the world could not receive. He would come unto them, and take up His abode with them; He would reside in them, and would take of the things of Christ, and show them unto them. Their bodies were to become temples of the Holy Ghost; even the Third Person of the Blessed Trinity was to dwell with and in them!

Wonderful position they were to occupy, and they were to do greater things than the Lord had done, because He was going to the Father.

By and through the power of that Blessed Spirit, they were to be instrumental in bringing souls from darkness to light, and from the power of Satan unto God, a manifestly greater work than casting out devils, healing the sick, or raising the dead, which our Lord performed as evidence of His power over nature, and proof that He was Son of God, and the promised Messiah of the Jewish nation.

The promised Comforter came on the day of Pentecost, as our text declares, and with His coming and abiding with and in the disciples, the wonderful promised results were forthcoming, for under the Apostle

Peter's preaching, three thousand were converted and added to the Church in one day, quite in accordance with the declaration of the Lord, that greater things should they do because He was going away, and would send the One unto them who would be a power with and in them to do wondrous things in His name. The Holy Ghost is the power of godliness; the form of godliness is all right if attended with the power, but if a form is put forth without the power (without the Holy Spirit) from such, Christians are responsible to turn away, 2 Tim. 3, 5. Look at the great system of apostasy around us, having its rituals, displays, and empty forms and ceremonies! There is no animating, vivifying power of the Holy Ghost in all the busy efforts to uphold a fleshly religiousness; hence, the spiritually-minded child of God must necessarily turn away from such empty performances as being quite opposed to a living Christianity, as they pretend to offer something to the poor sinner to meet his need, but which bears the stamp and character of hypocrisy, as it lacks the Holy Spirit, who is the very power and life of true Christianity. In the work of salvation, the conversion of souls to God, the Holy Spirit bears a very prominent part. When the Word of God is preached, it is the Holy Spirit that applies that Word to the needs of the poor sinner, by showing him that without the atoning blood of Christ there can be no salvation. Without the shedding of blood there could be no remission of sins. Except ye be born of water (the Word) and the Spirit, ye cannot enter the kingdom of God, was the Lord's words to Nicodemus, John 3, 5. Wonderful words! Reader do you understand them? Have you, by the power of the Holy Spirit, entered into their momentous meaning? If not, may you soon, even now, see the deep necessity of heeding their warning!

Take God's salvation on His terms; come down to your own individual need as a lost sinner, and accept the offered sacrifice which God has provided in the Person of His well-beloved Son, and when you are saved, as God would have you to be saved, you will be well saved. The work will be well done, and it will stand the test of time, and of a never-ending eternity. If you seek to be saved on your own terms, as a self-righteous moralist, that work will not stand. And why? Because God will not be brought in debtor by your religious flesh, as His Holy Spirit can have no part in such a conversion. There is much moral salvation going on these days, but it will not stand the test of either time or eternity! Christ came to save that which is lost. You are lost until you are saved. You are in Adam until you are in Christ! As in Adam all die, so in Christ all are made alive! Salvation is a change of state, a change of headship, a change of condition before God, and the power of the Holy Ghost makes this change effectual in response to faith. Poor sinner, do you realize it? This salvation is for you, if you will accept it at God's hands! God's Son is provided as a sacrifice; His Holy Spirit is given to attend the preached Word, and now is the accepted time for your salvation. And to the believing heart, how comforting is the power of the Holy Spirit indwelling the vessel. We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us. God indwelling the body of the believer gives comfort, knowledge of the things of Christ and power! The kingdom of God is within you, reader, if you are a child of God. What a boon! What a treasure! What earthly value can equal this gift of the Holy Spirit? When all earthly consolations fail,

this will remain, this will endure! Praise God for an enduring Comforter; one that draws out our hearts and affections toward an enduring Savior; toward One who sticketh closer than a brother! This is no fancy sketch; it is a divine, living, felt reality. Many can testify of its wonderful satisfying power; of its deep-toned assurance of a life hid with Christ in God! It is by this indwelling power of the Holy Spirit that the believer realizes everything of God as presented by the living Word. Having this wonderful treasure, God's people are indeed a peculiar people; they have a peculiar work to do on earth, a peculiar life to lead, in contrast to the life of the worldling. They are responsible to abstain from fleshly lusts which war against the soul, and which grieve that blessed Spirit that indwells them. While the worldling goes on in his rounds of sensual indulgence, getting his portion in this life, the children of God are privileged to step aside from the great current of sensuality and human indulgence, and walk in self-denial and holy trust with their risen Lord and Head. It is theirs to sing with holy delight:

"O who can fathom all Thy Love,
Thou living, blessed Lord?"

And now, to you that have not stepped into the charmed circle of a Savior's grace and comforting love, what about resisting the Holy Ghost? It was said to the Jews who rejected their Messiah and Savior: "Ye do always resist the Holy Ghost, as your fathers did, so do ye!" Acts 7, 52. This same spirit of resistance is abroad in the world to-day! Are you, who are now resisting this blessed Holy Spirit, going to continue your rejection of the Word of Salvation, which is

everywhere preached, and by this rejection, resist the ever-ready applying power of the Holy Spirit? It is he that must make the Word effectual to your individual salvation, by showing you what Christ is as a Savior to meet your abject need, as a lost sinner, and the question for you to face is, will you resist Him, or will you yield to His prompting, applying power? That is the alternative which calls for your decision now! O may this appeal reach your heart and give you to decide for Christ.

It is a solemn thing to face the truths of God's Word as supported by the Holy Spirit, when the question of salvation is brought before the souls of those who are yet unsaved. May the truth of God find entrance into your heart, for the entrance of His Word giveth light. And when the Holy Spirit strives to bring the Word of God with power into your heart, do not resist Him. Here is your responsibility, to allow Him to work the truth of God in your soul, and show you your needs, and the source from whence those needs are met. The Word of God, as applied to your heart and conscience, will show you your lost condition as a lost sinner, if you do not resist Him, and equally faithful will He be to present Christ to you in the Word, as a dying Savior on the Cross for you, and will give you the power to accept Him, to meet your eternal need, and to justify you by rising from the dead, and now to appear in the presence of God for you. Resist not the Holy Spirit as He seeks to present the salvation you so much need.

DISCOURSE 8.

Christ's Love for the Church.

Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. Titus 2 : 14.

The love of Christ to the Church in giving Himself for it. The value of the sacrifice which God provided for the salvation of mankind. The responsibility of man to accept that salvation and the consequences of rejecting it. Christians ought to be a purified and peculiar people. Their responsibility to maintain good works. Concluding remarks.

When we attempt to fathom the love of Christ in giving Himself for the Church, we are lost in wonder, love and praise!

Why should we not wonder at the measure of matchless grace that could go down under all that mankind is by nature, and reach poor hell-deserving sinners in their lost estate, and raise them up to a position of comfort, blessing, honor and glory, in association with Himself and the holy angels before the face of His Father, in that glorious place where He now is sitting at the right hand of God. When we consider what grace is; that it is love manifested where condemnation

is merited; and that the grace which shone forth in the matchless gift of Christ Himself, found objects in the persons of rebels to His God and Father, such as we were by nature before we were drawn by the cords of love from our hiding place; it is while we think seriously and earnestly upon this aspect of Christ's love that we are forced to sink down in a sense of utter unworthiness of what we are or were by nature, and shut out all attractiveness of the scene through which we are passing, and open the eye of faith to His loveliness, and give Him the homage of our hearts in honest outgoings of praise and thanksgiving, with strong desire to enter in with some little degree of appreciation, at least, of the love that has come out so richly toward us. What else can we do toward Himself? Surely He merits all our outgoings of heart-desire, for desires we will have of some kind, and if not toward Himself, they will be spent upon inferior, passing-away objects, when He has the prior right to claim our inward, best affections, our highest and most lofty aspirations. When we seek anything as the object of our affections pertaining to this life, we are constantly reminded of a sense of want; but when we allow Himself to cover the eye of our faith, and a sense of His love to fill our hearts, there is a full satisfaction comes in to take the place of the vacuum which earthly things could never fill. And then to magnify Him and to gaze at Him through the expanding lens of our unhindered faith becomes our chief delight, as we move onward through a scene that rejected Him, and the more His love is seen and appreciated by us, the more we will be brought in touch with Himself, and the contrast will be more marked between the life which we now live by faith in the Son of God, who loved us and

gave Himself for us, and the life which we once lived in the rounds of nature and the flesh.

And as we try to enter into the value of the great sacrifice which God provided for the salvation of mankind, we are reminded of the wonderful results that exist on earth, as the fruits of the travail of His Soul, and as the speaking evidence of the Father's love toward poor rebellious man. We can best estimate the value of anything from God by accepting from God's Word what His value is of it. Our measure of value should be His expressed measure, and the first aspect of that value comes forth in the declaration of man's need, and the utter inability of man to substitute anything to meet that need, instead of what God has provided. "Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3, 11.

"Neither is there salvation in any other," and if there could be any other, then has God's gift of His Son been in vain. If man can do anything beyond the acceptance of the sacrifice which God has provided to bring in salvation, then is the atonement of Christ an imperfect remedy for sin, and God's gift of His well-beloved Son suffers a depreciation at the hand of man, but this will God never allow, by putting man in His place of utter worthlessness, and forcing him to accept God's own way of bringing in salvation by the Sacrifice He has Himself provided.

So great was the weight of sin which the Eternal Son of God was called to bear, that no created being could have possibly assumed it without collapsing under its pressure; and the extorted cry on the Cross, "My God, My God, why hast Thou forsaken Me," was not uttered as much under a sense of the accumulated weight of our sins upon our blessed Lord as was

the heinous, hideous character of the burden He was called to bear. He who could manifest power to create a universe could easily sustain the burthens of the ones He had created; but when the look of complacent love, with which the Father ever regarded His beloved Son, was averted, in consequence of that One being made sin that the ones He loved might be made the righteousness of God in Him, 2 Cor. 5, 21, it was then that the cry of deep anguish comes forth: "Why has Thou forsaken Me?" God could not look upon sin with the least degree of allowance, and He must turn away even from His dearly beloved Son, and pass that judgment upon sin which its deeply depraved character merited, and that, too, in the Person of the Sacrifice which He Himself had provided in the gift of His well-beloved Son, our Lord Jesus Christ! What a theme for our hearts to contemplate! How can we truly enter into it, except the unhindered power of the blessed Spirit give us a measure of comprehension of its wonderful value to our God, and to the eternal welfare of our own souls? May we indeed covet a degree of appreciation, which may serve to bind our hearts to Himself with eternal cords of love, and make us His willing bondsmen to do His bidding, while we are left here in the place of testimony and service for Himself. As mankind are under responsibility to accept the sacrifice which God has provided, any attempt to evade that responsibility will bear the character of positive disobedience. All disobedience is sin, and this is verified in the declaration that "this is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil." St. John 3, 12.

As Christ-rejectors, men are now condemned! What think ye of Christ? is now the question! What are you going to do with God's Son, which He has sent into the world to save sinners? Will you have Him as a Savior, or as a Judge? If you accept Him now as a Savior in this day of grace, glory, with all its attendant riches, both for time and eternity, will be your portion. If you bow the knee now, salvation, with all that Christ has from the Father in glory, may be shared by you!

Wonderful, glorious reward and blessing! On the other hand, if you put off the day of grace, and are brought into judgment, the awful consequences of the judgment of God will rest upon you! If you are forced to bow the knee in judgment, the lake of fire which was "created for the devil and his angels," will be your portion! Every knee shall bow; "of things in heaven; things in earth and things under the earth," and the character of the dispensation in which you bow will determine the character of the consequences which follow! Awful consequences of the rejection of Christ by those to whom He is offered! The blaze of a redemption gospel is shining forth upon the world, and is so plain and convincing that the simplest mind can understand it, and man is left without excuse, without any way of escape from the wrath of a sin-avenging God, if he reject the offer of the Lamb of God, who drank the cup of wrath, that all who will receive Him as the offered Sacrifice and Substitute, may drink the cup of love and have everlasting life!

Dear sinner, do you see this momentous alternative, with all its soul-concerning results? Can you grasp the immense consequences which hinge upon your choice in this eternal, soul-balancing issue? God

is asking, yea, beseeching you to make the choice which shall forever crown your eternal happiness in glory! Now is the accepted time! In this present, ever-important, and wonderful now of grace, you must make your choice! Pass by this acceptable now, and there will never be another. God will not be trifled with! "Be not deceived, God is not mocked! Whatsoever a man soweth, that shall he also reap! If he sow to the flesh, he shall of the flesh reap corruption; if he sow to the Spirit, he shall of the Spirit reap life everlasting." Gal. 6, 8. By rejecting Christ, you sow to the flesh, and will positively reap its corrupt results! By accepting Him, you will sow to the Spirit, and will surely reap its rich reward of life everlasting. Which does your heart incline to choose? The immense, eternal welfare of a never-dying soul hangs upon your decision! And what is the character and status of those who are willing to own and accept this offered Savior? They are a purified and peculiar people! Purified and cleansed by the blood of God's Lamb, and called to walk in a place of peculiar relationship to God, and separation from the world. God and the world are opposite (1st John 2, 15-16), and the peculiarity of His people rests in their freedom from the bondage and corruption which characterizes Satan's world. The lust of the flesh, the lust of the eye, and the pride of life, are the corrupt and corrupting characteristics of a world under judgment, of which Satan is god and prince, and God's people must manifest their peculiarity by turning their backs upon its seductive overtures, if they will walk faithfully in this day of man's unfaithfulness. If they will maintain their peculiar status before God and the world, they will be a purified people, but if they lower the standard of the Word of

God, in the light of which they are called to walk, they will soon be corrupted by the world's degrading and demoralizing power. A cancer is a fungus upon the human body that finds a lodgment and growth in or upon a portion of the body that becomes corrupt enough to invite and foster its growth; so the fungus of sin and corruption springs forth where the soil of depravity invites its entrance and action. Man without Christ is corrupt; "in his flesh dwelleth no good thing," and the natural "heart of man is deceitful above all things, and desperately wicked, who can know it!" Jer. 17, 9.

Is this not a solemn theme to consider? But we are assured that Christ has conquered the one who committed the first sin, has bruised the head of the serpent for His believing ones; has sent them out at a warfare at His own charges, and now expects them to conquer in His Name.

He is purifying unto Himself a peculiar people, zealous of good works. How forcible that word, unto Himself! What a depth of rich, precious meaning! This preciousness of His people to Himself is the secret of their purity and peculiarity, as well as their fitness to bring forth fruit unto God, and to perform good works. They are brought into such divine intimacy and embodiment with Himself, that they are "members of His Body, of His Flesh, and of His Bones." Is this not a very near relationship? They are in Him a new creation! How truly they are unto Himself! Words fail to emphasize the wondrous truth in its well-deserved importance. The heart loves to linger and ponder over its rich and soul-comforting fulness. We fain would delay, and revolve over and over again,

under a sense of sacred identity, this delightful oneness with our Blessed, Risen Lord!

What unmeasured Love, what depths of yearning desire in Himself for His own, do we essay to fathom as we tarry over the thought, Unto Himself! But we must pass on and consider the character of the works He calls our zeal into. They are life works and not law works!

Do you see the difference, reader? "By the works of the law shall no flesh be justified in His sight."

But now, "show me thy faith without thy works, and I will show thee my faith by my works." The works of faith are life works! "Being justified by faith we have peace with God through our Lord Jesus Christ, and rejoice in the hope of the glory of God!" It is a wonderful thing to work out our salvation, as God works within to will and to do of His own good pleasure! As we show forth what God by the Holy Spirit incites us to perform for Himself, we act in the true spirit of consecration. It is all summed up in this constant readiness to do as He works in us by His Spirit to do His will. And this ever ready status of consecration is attainable by every truly willing child of God.

By spiritual culture, we grow into a condition of watchfulness and service that wells forth spontaneously into activity for God, whenever and wherever opportunity, as the Holy Spirit may prompt, presents itself. It becomes a habit of soul with us, to delight in good works! And as we journey on in our pilgrim-path through a world that rejected our Lord, we have a deep desire to "redeem the time, knowing that the days are evil."

The Lord grant that all of God's dear children may understand from God's own precious Word, what the will and desires of their Lord and Head are toward them, that they may see their responsibility to love and serve Him, and they will understand what it is to be a peculiar people, purified and fitted for the Master's use, and ready for every good work. They will then manifest their nearness and relationship to Him who loved them, and gave Himself for them. And in proportion as they show love one to another as children of God, so will they practically own and enter into what Christ's love means to them. He has not loved them and given Himself for them that they may have license to turn upon each other, with jealous bickerings and sectarian animosities, along doctrinal and church governmental issues, and thus quench love by cold aversion and adverse opinions and conduct towards each other; but by growing up into Him, their Living Head, in all things, they may grow away from their separating issues, and allow His love, as shed abroad in their hearts by the Holy Ghost given unto them, Rom. 5, 5; to draw them together into a common bond of love and unity, as they all will enter into when He comes again to take them ever to be with Himself. May this increasingly be the portion of all His own. Amen.

DISCOURSE 9.

Aspects of Faith.

"Now faith is the substance of things hoped for, the evidence of things not seen." Heb. 11 : 1.

The history and aspects of Faith considered. How Faith affected the lives and responsibilities of the Old Testament saints. Each dispensation of God's dealings with man brought, as to Faith, its peculiar responsibilities. Contrast between the faith required of the Jews in a national sense and that of the Christian in the Church now. The future response and rewards of God, in answer to the present individual faith of the Christian, irrespective of the condition of the Church and the world to-day.

When we consider the history of faith, and the various aspects under which it is exercised by the mind and heart of man, we have, as the result of our considerations, a very elevating and liberating power bearing in upon us for comfort and benefit, and if we make known what God has given us of this fruitful theme, it becomes a blessing to others, and redounds to the glory of that God who is the great source and Author of all that we can grasp by faith, and who is even the Giver of that faith itself. We have a very profitable historical summary of faith in the 11th chapter of Hebrews, but it is only a very brief summary, when we

think of the vast multitudes, which no man can number, that will be saved in response to faith reposed in the promises of God, gathered out of each succeeding generation since God began in time to deal with mankind, and how bright and comforting to our hearts do those examples of faith shine up through the centuries to cheer the Christian now in his pilgrimage through a trying world. Even as we are now going on day by day, sustained by the everlasting arms that are constantly thrown around us, it is by faith that we enter into the rich realities of what God is for us in the way, and by that same faith we sink into a calm repose of soul, a rest of heart that only God can lead us into by the power of the Holy Ghost, working in us that confidence and assurance that speaks a comforting "all is well" to the heart that has, by faith, laid hold of the salvation God the Father, in the Person and work of His beloved Son, has provided.

Faith has its aspects in the ordinary affairs of life; in the honest providing by the way of the things that perish with the using. The tiller of the soil goes forth to sow seed upon the bosom of the earth, and in faith expects to reap a rich return as a reward for his labors. The man of business gives out in the line of effort in which he has embarked his ventures, and by faith expects a remuneration to enable him to "provide things honest in the sight of all men," and carry on a course of management that will give competence and prosperity, and a prestige of usefulness in his day and generation. So we might go on in the application of the principle of faith to all the useful occupations of mankind in a temporal sense, but it is in the aspects of faith concerning the needs of body, soul and spirit, in the life to come, that we see the grandeur of faith shin-

ing forth in all its beauty, to lead us out from all that would seek to bind us to a life in this scene, and get us occupied with the One who loved us and gave Himself for us, and who is coming again to take us to Himself, so that whether we wake or sleep, whether we stay here or depart, we shall be the Lord's, and shall be known of Him.

Faith was given and encouraged by a promise, as soon as God called Adam and Eve to account, after they had committed the first sin. "The seed of the woman was to bruise the serpent's head!" Adam and Eve could look down through the centuries and see their Savior-God and have salvation, just as we look back now to Calvary's tree and see Him as our Sacrifice and Substitute, as provided by God, who must deal with sin in judgment that He might be true to Himself. So on, in each succeeding dispensation, did the Old Testament saints find a refuge for their souls in the Promised One, who was to bring peace to the sin-tossed heart, and comfort when all that earth could do failed to satisfy, and man had no one to go to but to Him who had the words of eternal life. Faith in those Old Testament worthies grasped the Promised One who was to come, and made Him their own, and salvation was their consequent portion. What they could not see and enter into with their natural senses, faith enabled them to grasp, and live in the power and expectation of, so that they moved on through the world in the attitude and yearnings of strangers and pilgrims "looking for a city whose builder and maker was God." They stepped out of the selfish path of the Adam nature, and took God's side by faith, as He revealed to them His mind and Will, and they entered into the promises He presented to them as though they

had them fulfilled to them, and they shaped their lives according to the responsibilities of the place and life that faith introduced them into. Thus, they lived for God through the far-reaching power of that faith which He gave for them to live and stand in, and their lives spoke for Him as they voiced out those rich, deep realities which, by His unerring Spirit, He revealed to their waiting expectant hearts! And as each dispensation of God's dealings with man passed in review before Him down the stream of time, it had its peculiar responsibilities to discharge through the instrumentality of man, as God revealed the requirements which He attached to each, and as man was brought under the light which God presented of each succeeding dispensation, He had a right to expect man would respond to it with some degree of faithfulness to meet His divine Will, especially in view of man having the gift of faith to enable him to enter into and carry it forward.

But comprehension by faith was not always attended by a deep sense of responsibility; hence the vigilance and faithfulness necessary to execute was not always responsive to the need of the time, and failure was often the result. A spirit of wisdom may formulate and establish good laws, but it requires faithful execution to make them effective; so God failed to find in man a faithful executive respondent to what He expected of him, except in comparatively few examples during the four thousand years of man's probation before God brought His own Son into the scene. The great stream of human existence in each time-division of God's dealing with man, was lamentably short in the exercise of faith of what God expected, but the lives of a faithful few shine up on the page of the past to

cheer and encourage the toiler now on the journey of life, if but by faith we now enter into the better and brighter side of their existence, and let charity cover their failures as we glance back at their journey on the highway of life.

If we review some of the peculiarities of the times, or dispensations in which God has dealt with man, we will see the force of this line of reasoning. Take the antediluvian period of about 1,500 years, reaching from Adam to Noah! God tried man under conscience during this period, and it may be rightly termed the "age of unrestrained self will!" Violence and bloodshed were its prominent characteristics, and its closing judgment was the flood. God declared His intention to destroy man off the face of the earth, when He ordered Noah to build an Ark to the saving of his house, and Noah by faith obeyed. God declared at this time that man's days should be an hundred and twenty years, Gen. 6. 3. and that time had passed by when the Ark was completed.

The "end of all flesh" came before God, before the flood; man in nature had no good thing in him to recommend him to God, and this is man's condition to-day out of Christ and apart from faith.

In the Person of Christ God presents an entirely new order of things, and man must accept by faith what God has provided in the Person of Christ, or he must take his portion with Satan and his angels in the lake of fire. In the dispensation between Noah and Abraham, we have "the age of public and governmental dealing." God put the sword of government into the hands of Noah to restrain the violence and bloodshed that characterized the ante-diluvian age, and prevent a repetition of it. But Noah failed

lamentably under the test, as Adam had before him, and the idolatry of the nations was the consequent result. Thus, idolatry characterized the great stream of human life until Abraham was called out to walk by faith, and go to a country which God would give him in response to his faith. He went out, not knowing whither he went, and the age or dispensation between Abraham and Moses is called "the age of promise and testimony." God gave Abraham rich promises, and he testified by faith that he believed God, and thus lived in the expectation of what he did not really enter into, except by faith. From Moses to Christ we have "the age of law and human responsibility." The Jews as a nation were tried under the law, but failure all through the dispensation characterized their history. Moses, as the head of the law, could not bring the children into the land of promise, but Joshua, as type of Christ, was the chosen leader. "By the deeds of the law shall no flesh be justified," and "the law made nothing perfect, but the bringing in of a better hope did."

As the Canaan rest is typical of the rest into which the Christian is brought by faith in the atoning blood of Christ, so the children of Israel passed by faith through the waters of Jordan, as they were stayed and stood up in a heap while the hosts of Israel passed over. Josh. 3, 16.

And in their conquests of the land, from the taking of Jericho onward, whenever faith was exercised in God, they were able to accomplish wonders, and strike terror into the hearts of their enemies; but when they trusted in the arm of flesh, and their own wisdom, they met with signal failure. May their experience be a lesson to us now, to teach us the blessed value of faith,

that we may be constrained to "walk by faith, and not by sight." We see a strong contrast between the faith required of Israel as a nation, and that of the Christian now. The hope of the Jewish nation is that of restoration to the land promised to the fathers of the nation, and the character of the blessings is earthly, and will be fully realized in an earthly sense! Isaiah, 61st chap.

The hope of the Church of God is a heavenly hope. The enjoyment of the presence of Christ, and to be changed in body like Himself, "for when He shall appear, we shall be made like Him, for we shall see Him as He is." 1 John 3, 2.

Hence the intense personal character of the Christian's faith, and as to responsibility, "every one shall give an account of himself to God." The Church is compared to a building, a spiritual temple, also to a body with joints and bands, but in all the corporate expressions applied to the Church, the individual aspect of the believer is not lost sight of, but is rigidly preserved, and faith in all the promises of God is richly answered by Him, that He may be true to Himself, as He is sure to be. What a glorious field of encouragement in which to exercise faith is opened up to the child of God now. How we should be anxious to enter upon and explore its rich resources of blessing and encouragement, to help us on in the Christian race, and that we may glorify God now as we shall enjoy Him, when we are with Him in the glory. It is meet that we enter by faith upon the privileges God has so graciously presented to us in the Person of His well-beloved Son. He has well-done His part in making rich provisions for the exercise of our faith. He has even given us the faith needed to grasp what He has

set before us, and now craves our willingness and readiness of mind to enter upon and enjoy what He has so lavishly provided.

How it does, rebuke our slowness of heart and sluggishness of spirit, as we contemplate the rich returns which invite us out in faith toward Him, and then turn and think how poorly we enter upon and profit by what He is willing and anxious to favor us with.

Christ in all His power and loveliness is now the object of faith to the Christian. When He was on earth, He was an object of sight to the believing Jews, and as He displayed His power over nature in the stilling of the tempest, healing the sick, giving sight to the blind; and over Satanic power in casting out devils and raising the dead; He should, in the light of such evidence, have been received by the nation as their Messiah, but they turned upon Him, in the obduracy of the unregenerate human heart, energized by Satan, and clamored for His death. "But God raised Him from the dead!" What a glorious triumph over the powers of darkness was His resurrection! And now to the Church composed of individual believers, He is an object of faith, to encourage, strengthen, sanctify and bless. His own words to doubting Thomas are now proving true to the Church: "Blessed are ye that see and believe, but more blessed are they that see not and yet believe." It was a blessed thing to follow Him by sight, but to the faithful follower now, He is a double and ever-blessed portion. May we have our eye of faith ever clear and unhindered, that we may be always ready to reap the rich rewards of faith. The sublimity of taking God at His Word, and rising into God's thought about all things, whether in earth or heaven, is indeed much to be desired by the true

Christians. We contemplate Christ as risen and now seated at the right hand of God, our Father; there to appear as our High Priest; as our Intercessor, as our Advocate, and as our Governor and Head; as the source of all our supply and strength, that we may be able to stand in the evil day, and having done all, to stand. Eph. 6, 13.

By faith we see Him as our Priest after the order of Melchisidek, holding our life in His as eternal, for Melchisidek was "without beginning of days or end of life," and it is in this eternal aspect that "our life is hid with Christ in God." We have eternal life by believing on the Lord Jesus Christ unto salvation, and it is in this eternal life aspect that the Melchisidek priesthood of Christ affects the life of the believer while on the earth; that is, of holding our life in His. An active faith helps us to enter into it, and we thus appropriate Christ to the needs of our souls, and feel that comforting sense of security and intimacy with Himself that makes our relationship in Him with God our Father very precious, and a source of comfort and blessing.

DISCOURSE 10.

The Christian Race.

Brethren, I count not myself to have apprehended : but this one thing I do ; forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of our high calling of God in Christ Jesus. Phil. 3 : 13-14.

The figure of the Roman race as used by the Apostle. The general trend and character of the Epistle to the Phillipians. The mark and prize to which the Christian runs. The responsibility under which he runs, and the attitude of soul he should maintain. Blessedness attending the race of the Christian, if faithful. Closing thoughts.

The figure of the race which the Christian runs, as presented in the Roman races, is that of a mark set up at the end of the race, toward which the runner exerts all his powers to arrive at before his competitors. A prize is to be gained as the result of the race, the one who arrives at the mark first, wins the prize.

The pressing forward is to the mark, for the prize. The mark was some prominent object erected which might catch the eye of the runner and stimulate him to run, as connected with the value of the prize for which he ran. The mark was everything to the run-

ner while he was in the race; as soon as the race was finished the mark lost its value; the prize was then everything. But as the prize and its value was everything when won, it was that which induced the runner to commence the race.

The prize might have been a sum of money, which when won and obtained, could be disbursed to the convenience and comfort of the winner, and those dependent upon him for support.

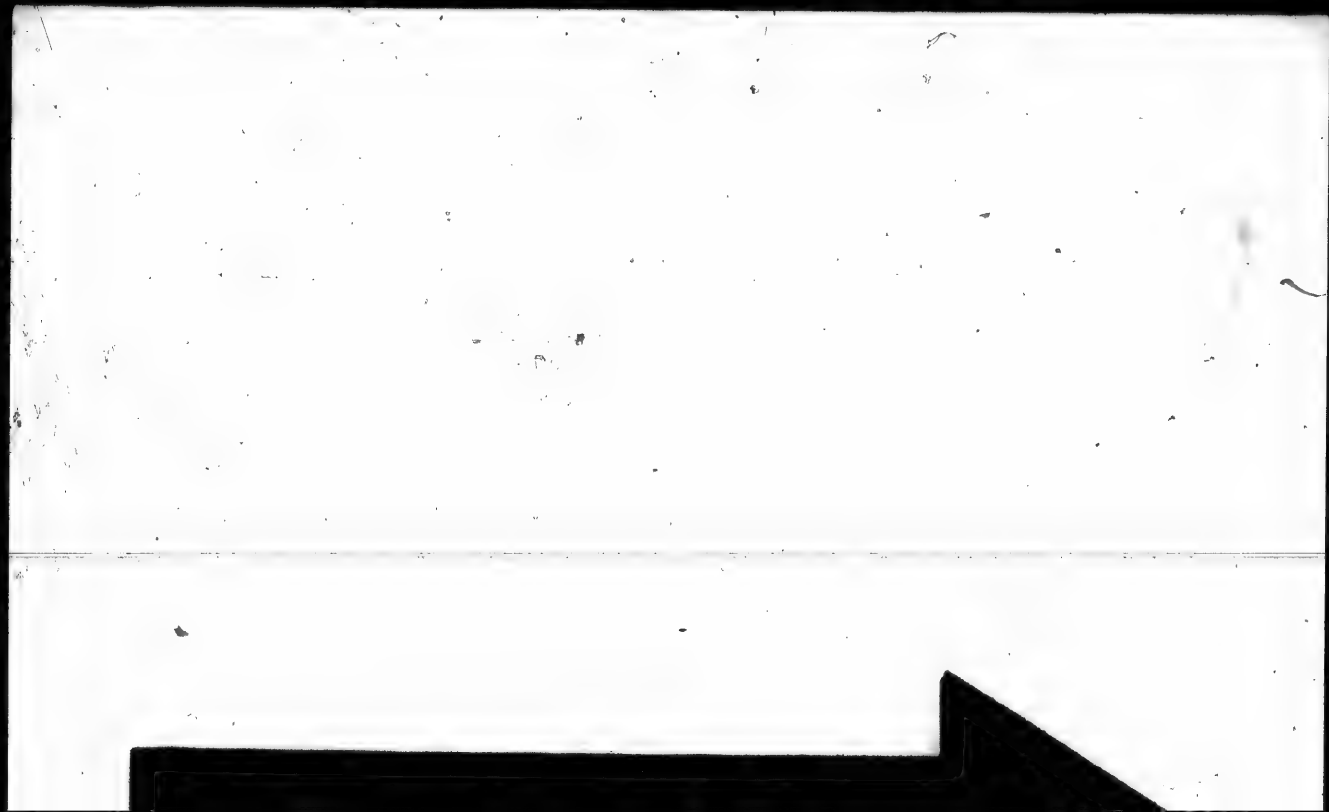
It might have been some trophy, the possession of which entitled the holder to honor and distinction among his fellows, and in the estimation of those over him in authority; but whatever it was, it reflected credit and honor upon the winner, and showed a high appreciation of his running powers by those conferring the prize; and if the prize was to be valued highly by the winner, more highly was his running abilities and powers of endurance valued by those awarding the prize. The training to which the runner had been subjected, to enable him to win the prize, was no doubt prescribed by those who offered it, as an encouragement to develop physical prowess, and powers of physical endurance, as the success of the Roman arms depended upon the qualities in the soldiers of the empire, and the enlargement of their possessions and maintenance of their power upon the conquests they were able to make over other nations.

Thus, the figure of the Roman races well suited the trend of the Apostle's lesson in the epistle to the Phillipians. The whole trend of the epistle is to illustrate the Christian race, and the Apostle seeks to bring Christ before them as the one object to induce faithfulness and growth in grace. His Presence is the mark, and Himself the Prize, and to "ever be with the

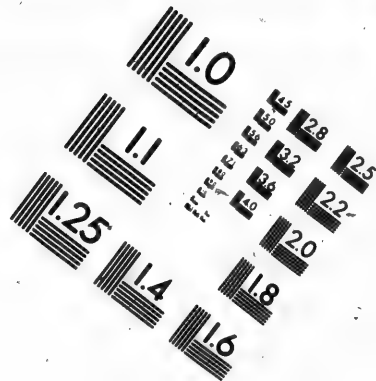
Lord " is indeed a prize which is truly worthy the most ardent and faithful efforts of the Christian. As the Roman racer fitted himself for the race by temperate living and habits of hardihood, so the Christian can aid much in the success of his heavenly race by habits of living in accordance with the Word of God.

If the Word is a " lamp to his feet and a light to his path," surely he will be enabled to run more effectually, and have the Lord before the eye of his faith more vividly than if he is careless and indifferent as to the warnings and admonitions of that faithful Word. The Apostle Paul wrote of some whose " god was their belly, and who mind earthly things." Surely these were not resorting to the scriptures to teach them how to run, but while they were professedly runners, they were only laggards, and careless-minded runners in the Christian race. We need to keep the value of Christ's Presence in the constantly, that we may be stirred up to diligence. The prominence of the epistle to the Phillipians in the running aspect of Christianity, quite in contrast with the status-aspect of the Ephesian epistle, showing Christians as seated together in heavenly places in Christ. In the epistle to the Phillipians, it is " so run that ye may obtain," and the outcropping of the inward-wrought work of God in the soul, has its activity and promised results. The Apostle has no word of chastening or fault-finding with them, and bends the whole tenor of his epistle toward their running peculiarities, and outward manifestation of their inward Christian life. This is an important feature for our consideration. In this race the child of God ought not to be hindered and burdened by the world's clogging weights and soul-crushing responsibilities. The things that make up the world's history, and to

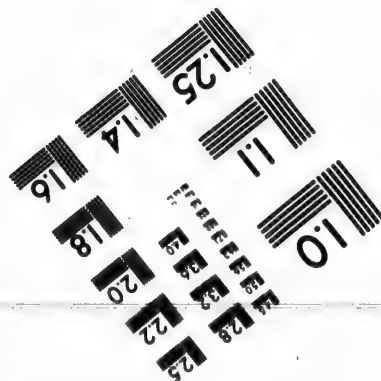
which it attaches great value, and shows reverence for, the Christian, Godward, has no part or lot in, and the more he keeps himself clear of the world's whirl of events, the brighter will be his testimony for his ~~own~~ Lord and Master. Many of those who professedly follow the Lord, believe that they ought to dive into the great schemes of the world's affairs, and endeavor to mould and utilize them for God and His cause in the world. In this they make a great mistake. By lowering their Christian walk down to its spirit of wordliness, and to its loose practice of expediency, they compromise with Satan, and cast a reproach upon the precious Name of Christ, under which they professedly, at least, are running in this world. God's Word is, "Be not conformed to this world," and it is impossible to enter into the spirit of the world's great schemes without getting conformed to it. Take, for instance, its political aspect, in all its working, and I ask any conscientious Christian, who is willing to acknowledge the truth: how can he allow his mind to run out into its spirit of contention without having his mind harrowed and disturbed by contact with the beggarly elements of political strife? Can he walk in a calm and heavenly frame of soul, and glorify God in his body, which God has purchased and redeemed by no less a cost than the blood of His dearly beloved Son, while he is in constant touch and sympathy with men who have no conception of the heavenly life in Christ, and who are only governed by the ambitious schemes of a world under judgment? Satan, as prince of this world, moves in the spring of human ambition and lust for power, and these elements are the make up of the whole range of political life! I challenge the disapproval of this declaration.







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I care not how much it may be glossed over by lofty pretensions and ostensible promises of great reforms, the "wisdom which is from above, which is first pure then peaceable, full of mercy and good fruits, gentle, easy to be entreated, without hypocrisy, and without partiality," does not characterize the manifestations of political partisanship which we see periodical-ly worked up, and acting in the management of the world's affairs around us. Instead of "pure and peaceable," it is full of corruption, lying, vantage-taking and strife. Instead of "mercy and good fruits," it is fraught with hard-hearted deception and false pretensions and promises, that are mere clap-traps to work up political capital, to satisfy the selfish ambition of demagogues and power-mongers, who rule over others and exact the substance of those over whom they rule, that they may live in luxury and inglorious ease. Instead of being "gentle and easy to be entreated," they are bombastic and dominant, with severe exactions over those who are brought under their power. Instead of being "without hypocrisy and without partiality," they are full of hypocritical pretensions, and notorious for the practice of party partialities and selfishness. Where, then, is there any spirit of true fellowship to induce the true Christian to barter the comfort, peace, joy and consolation in the Holy Ghost which is his as a consequence of running in the path of obedience and subjection to God his Father, and communion and fellowship with his Risen Lord and Head? I ask this question in the light of God's Holy Word, and in the light also of the teaching of the Holy Ghost, which indwells every true Christian, and is ready to take of the things of Christ and show them unto him, if He will walk in accordance with God's Mind and

Will, as revealed in His Word! Let us be real in the presence of a God of reality, who expects those who bear in profession the Name of His blessed Son, to carry that Name in the spirit of true testimony for Himself, and not in conformity to the spirit and practice of a world now under judgment for the murder of that One whom they profess to love. Let there be true consistency and honesty in our Christian profession, and God will show us that He will honor and reward our faithfulness with an inward sense of divine approval, that will richly repay all self-denial which we may be called to exercise in our walk and conversation through this world of strife and elemental effort. The attitude of soul the Christian should maintain is one of divine dignity and association with Christ! And why? Because he is identified with Christ! That divine Oneness into which he is brought in the purpose of God, and which was manifested in his new birth from above, is the characteristic status of his life as he journeys through this scene, in which he necessarily finds himself a stranger and a pilgrim. Peculiar and dignified he will be, if he apprehends his true position as identified and associated with that blessed One who was a Stranger and a Pilgrim in the world.

With respect to its great strifes and contentions, the Lord Jesus declared, "My kingdom is not of this world; if it were, then would my servants fight." John 18, 36. And He could have called for twelve legions of angels to free Him from His enemies, but no! He chose to allow the enemy of man, under the energizing power of Satan, to manifest itself, and spend its fury upon His blessed Person, rather than resist what was the Will of His Father. O, what condescending grace

was this! And it is with this wonderful grace-exhibiting Savior that we are so closely connected, dear Christian, that we are members of Himself, of His Body, of His Flesh, and of His Bones; Eph. 5, 30. Why should we not, then, maintain a true spiritual dignity above the grovelling, time-serving spirit of the world? Is it presumption, think you, that we should assume and maintain, by God's grace assisting, the position of those who, in connection with that Man whom God hath appointed, to judge the world, that we with Him will judge it and the wicked angels? 1st Cor. 6, 2-3. Yet, this is our place, and why should we stoop to and grovel in fellowship with the very thing we shall surely participate in the judgment of? And now we are responsible to maintain this glorious position in our walk and conversation here in this scene, and what is our reward as we act in connection with this divine responsibility? It is, indeed, a blessed reward! And we do not have to wait for the blessedness of it until the end of the race! We get a rich fore-taste of it, even while we run. We are kept by the power of God, through faith, unto salvation in the way and of our bodies! We have the same salvation of our souls now! We have eternal life now! We are free from that fearful looking for judgment which will devour the adversaries now! We have "the love of God shed abroad in our hearts; by the Holy Ghost given unto us," Rom. 5, 5, and this "perfect love casteth out fear, for fear hath torment." So we go on in the calm, quiet rest of heart which remaineth for the people of God, despite all the dust-throwing and accusations of the enemy of our souls; we are seen in the face of God's Anointed when Satan

accuses us before the Throne of God. Rev. 12, 10. And the accusation falls without effect. We are "accepted in the Beloved," and privileged to go on our way, growing brighter and brighter unto the perfect day! We so yearn for and desire the presence of our Living Head, that we can truly say, "Even so, come, Lord Jesus, come quickly!" The clogging weights of time and sense are laid aside, and the sins which so easily beset us, and we are privileged to run with patience the race set before us, looking unto Jesus, the Author and Completer of our faith, who for the joy that was set before Him, endured the Cross, despised the shame, and is set down at the right hand of the Throne of God. Heb. 12, 2.

And instead of being whirled along in the turbulent stream of this world's perishing events, we step aside and walk the quiet path of communion and fellowship with the Son of God and our Heavenly Father! O what a glorious privilege, and comforting state of heart is this! May we be satisfied with it, and not be found turning the eye askance to catch the approving smile of worldlings, or caught in company and fellowship with those who are seeking their portion in a perishing scene, and are turning their backs upon the gracious offers of a God of Love, and despising the purchase of the Sacrifice which He provided in the gift of His Son and Fellow from all eternity. Our Christianity is a glorious one, and God has raised a standard of Truth which His people are responsible to maintain, and the work they are called to do for Him is well worthy of all their devotion of heart and action of mind and body, as well as the appropriation of their substance; any self-denial manifested by them in service of thought, word or deed, will be treasured

up and richly rewarded by Him who knows all their lives, and what makes up the trend of their journey through this judgment-bound scene. Any attempt to evade or set aside any portion of God's divine Word will be signally met with His righteous disapproval and how unprofitable this will be for any of His own who ought to be redeeming the time in faithful service, knowing as they do that the days are evil; that this is the time of man's "little day," in which his great schemes of human improvement are pushed to the utmost, and when he is doing his best in the course of Cain to get on without God, and boasting in his progress and determination to inaugurate by human effort the great day which only can be brought in by the manifest Presence of the Lord Jesus Christ as Son of Man, and the One who will turn and overturn until He rule in righteousness and in accordance with the Will of His Father, and our God and Father! May we then run on with God-given patience, pressing forward toward the presence of Christ as the mark, when He comes with trump and shout to take us to Himself, that we may have Himself as the Prize, who so can satisfy all the inward yearnings of our souls, that there will be nothing more to desire, and that we can say it is enough, we ask no more, and when prayer will end in constant praise, and into which we may now enter with a good degree of enjoyment by faith and spiritual anticipation. Amen.

DISCOURSE 11.

The Maintenance of Good Works.

"This is a faithful saying, and these things I will that thou affirm constantly that they which have believed in God might be careful to maintain good works.

"These things are good and profitable unto men." Titus 3: 8.

The practical character of the Epistle to Titus as affecting the individual believer. The first responsibility and work of the individual Christian, and the Church collectively, is to maintain the truth of God as He has revealed it in His Word. The second aspect of the Christian's work, is to grow in grace and the things of God as to his own individual needs. The third aspect is that of working for the benefit of others in outward service in the Church and the world.

The Epistle of Paul the Apostle to Titus has a very practical bearing as to individual walk and conversation, addressed as it is to a single individual, and this feature makes it very needful to give heed to, in this age of the Church's history, when individual testimony is so much valued of God. The corporate condition of the Church of God, as to outward testimony for the truth of the One Body, with Christ as the Head, presents such a divided, contentious aspect, that the individual overcomer is the one who is encouraged to

the utmost laudable efforts in his Christian path, to stand faithful to the trust reposed in him by his Living Head in the glory.

Every true-hearted follower of the Lord Jesus will have something delegated for him to do, some special line of service which it will be his duty to faithfully perform, and which ought to be a pleasure, as well as a highly-esteemed privilege, to carry forward in the strength which it will ever delight the Master to afford him.

There is much need of truly consecrated men and women these days, who are willing to work out as God chooses to "work within them, to will and to do of His good pleasure," and who are willing to fully step over on God's side of everything, to speak as His oracles, and "not shun to declare the whole counsel of God." Two things are positively requisite in service now, viz., *Soundness of doctrine*, and *faithfulness to God!*

Why do I emphasize these two valuable perquisites? Because of the marked tendency to lower the standard of God's Word to the tastes and comprehension of the natural man; and because of the willingness to compromise with the enemy of souls, who is now covertly and insidiously posing as an angel of light, to counteract the very heart of the Christian's faith, which is the atonement of Christ.

As the Church is the "pillar and ground of the truth," or the repository of the truth of God as revealed in Jesus Christ, it surely is incumbent upon every faithful Christian to stand firm when that truth is assailed, and vindicate it against the vile and subtle attacks which are being made upon it by learned men, who are too proud and self-centered to submit to be saved as lost sinners on God's terms, by acknowledging

that they have no merit of their own, and because of this up-liftedness of heart, which is inherent in man as a result of his fallen and totally-depraved condition in the old Adam state. There is a constant tendency to humanize Christianity, and counteract its divine character, by the admission of false doctrine, opinions and views of men who have not the work of God at heart, and who seek to make merchandise of the children of God by the diffusion of error, for the purpose of gain and influence, to forward their own schemes of human advancement. This is the growing tendency of the present time, and those who are determined to resist evil and prove true to God through the power given them by Him, may better at once rouse themselves, and put on the whole armor of God, that they may stand against the wiles of the devil. We must now "earnestly contend for the faith once delivered to the saints," and so covertly and craftily is the neutralizing power of the enemy coming in, that it requires keen spiritual discernment to detect the error that is insinuated by clever minds under the garb of "truth," as it is called, but which contains the very poison of infidelity in a sugar-coated form, to deceive the unwary and occupy their hearts, to prevent the entrance of the wholesome saving truth of God's Word. Take, for instance, the writings of Henry S. Drummond, and every spiritually-minded child of God must condemn them as being peculiarly fascinating and attractive as to their expression, comparisons, analogies, and seeming pretensions to spiritual instruction, yet containing the very poison of detraction from the atonement of Christ. And yet these writings are read and quoted by students of divinity, and are having a great range of circulation among the sentimental soft-minded

members of the professing churches of the present day. Instead of acknowledging the total depravity of man in the first Adam condition, as God's Word declares, there is just the opposite presented in a covert form, to give the lie to that Word!* The highest aspect of our Christian work is, therefore, the maintenance of the truth of God and its inerrancy. We cannot yield one point to the enemy without marring the whole structure of our glorious Christianity. What right have we, as children of God, to give ear to the seductive suggestions of evolution theories, or the humanizing doctrines of unitarianism, universalism and spiritualism, which are clearly the doctrines of demons, and have as their object the positive resistance of the saving truths of God's own Word?

The whole range of false doctrine runs in the same channel of resistance to the fact that man in Adam is totally depraved and lost, and positively needs the atonement of Christ as a divinely instituted motor, to raise him from the course that ends in the lake of fire, and place him upon the highway of holiness, that has its happy terminus in the Presence of God the Father, Christ the Son, and the holy angels.

"As in Adam all die (the second death, which is the lake of fire), so in Christ shall all be made alive. Old things are passed away, behold all things are become new," and these fundamental truths of our common faith need a hearty emphasis and constant holding to the front in the minds of Christians, that they may not be in any way compromised by the cunning expediency of men who are too uplifted in their hearts to own their own depravity, and who are willing to serve their master, Satan, rather than own Jesus Christ

* See Drummond's "Ascent of Man."

as Lord to God the Father's glory. This may seem like a harsh and uncharitable mode of dealing with things and writings that are received with popular favor, but because they are popular with worldly, sentimental minds, and with weak-minded professors of Christianity, is just the reason why, if we are willing to be faithful to God, we must stoutly and heartily oppose them as dangerous in the extreme! A faithful, God-honoring rendition of the truths of God's Word will never be popular with fleshly, sentimental people, and we need not expect it. We may suffer much detraction and scorn from worldlings and worldly Christians, if we are true and faithful but if we have the divine approval of God, our Father, and the living sympathy of Christ our Living Head in the glory, we may welcome all the vile treatment we may meet at the hands of men.

We come now to the second aspect of our Christian work, viz., that of "growing in grace, and in a knowledge of God daily," and "strong in the grace which is in Jesus Christ." We are told in the Word "to build ourselves up in our most holy faith," to "walk in a path that grows brighter and brighter unto the perfect day," and that we shall be changed into the same image, from glory to glory, as by the Spirit of the Lord." All this implies both yielding and effort on our part, hence a very needful and important part of the good works as a fruit of faith in Christ, as we go on in our Christian course. Except we are well fortified in the truth of God, and established in the faith which is in Christ Jesus, we need not expect to be able to stand against the wiles of Satan, or to help souls on their way in the divine life. We need to be armed and

equipped with the truth and the Holy Spirit, and then we can "more than conquer through Christ that loved us." It becomes a matter of necessity to the Christian to be built up in his most-holy faith, if he would be of effective service in the work of God in the world.

We have reason to believe that the principal object of God in leaving the Christian in this scene after He has redeemed him to Himself through the blood of His dear Son is, to use him for His own glory in the furtherance of His saving truth among the children of men. And how can God use us except we are built up in the truth, and "strengthened with might by His Spirit in the inner man?" How can we minister to others except we be "cleansed of all filthiness of the flesh and the spirit, perfecting holiness in the fear of the Lord"? Here is where our individual responsibility comes in, to put away all the hindrances to communion and fellowship with God the Father, and with Christ the Son, that we may be able to go forward with readiness of mind, in any line of service into which it may please God to call us. Study of and meditation over the Word of God, seeking to rightly divide it, that we "may be workmen that needeth not to be ashamed," practicing a habit of secret prayer and constant reliance upon the Spirit of God to lead us into all truth and comfort us in all the trying circumstances of our path here in this world, besides a determination to stand faithful to God in all circumstances in which we may be placed in our journey. These and many other aspects of our own individual experience come in to qualify and fit us for the work our Lord and Master has for us to do. We need to have our desires for growth in grace, and in the things of God, constantly stimulated by yielding to the ever pressing-in power

of the Holy Spirit, who is seeking avenues to the human heart, even as the bright light of the sun is searching into every crevice and aperture on the earth. The Holy Spirit ~~ever~~ accompanies the Word of God, when that Word is uttered with a desire to glorify God; and will impress the heart that is open to receive it with divine conceptions of what the Will of God is, and will give deep-toned desires for the instructions which God would have His people enter into and enjoy. It, therefore, behooves His servants, or any of His redeemed ones, to seek to favor the work in their souls that will fit them to both enjoy the communion and favor of God and His Christ while they are in this world, and to serve Him with delight and faithfulness, thus to redeem the time, and be instrumental in the salvation of sinners, and the edification of their fellow Christians.

Men and women are willing to sacrifice much time and labor in the work of perfecting themselves to pursue any earthly calling by which they may supply their temporal wants, and attain to prosperity and prominence, in things that perish with the using; correspondingly, why should not God's people seek to fit themselves to serve Him in doing work that will live throughout eternity? If Christians were as devoted and faithful in the service of their Divine Master as children of this world are in the service of their earthly masters, we would see far greater results in the great work for God that should go on in the world. And yet, what earthly calling can claim a thousandth part of the importance and real value that attaches to the work of soul-saving and edification of Christians in the things of God which pertain to both time and eternity? What incentives, then, to fitness for that work

do we not see placed before us in the promises of God's Word? May every one of the Lord's own, who desires to serve Him faithfully in his day and generation, consent to devote such time and effort in preparation as will conduce to fit him to enter upon any line of service his Lord and Master may call him into; resting assured that for all he sacrifices and suffers for his Lord's sake, he will be many-fold rewarded when the children of God are manifested in the great Day of the Lord. And the great importance of this individual fitness will prominently present itself, as we enter upon the third aspect of our consideration of the great life-work of the Christian. If the maintenance of the inerrancy and high and holy standard of God's truth in the world, and the up-building of our own souls in our most holy faith and fitness for service, are very important aspects of our work here, surely the outcropping of these two aspects will be seen in the true devotion of heart for the welfare of others manifested in efforts to save sinners, and in the edification and instruction of our fellow Christians in the things of God. And there are so many ways in which God's people can interest themselves in each other's welfare, as well as to reach those without, that none may be without some work to do! Even in the most seemingly trivial matters, and efforts that may appear at first of very little importance, God will attach a value to them that we little dream of, if we really have His glory at heart in their performance, and not our own self-elevation and glory. It is the motives of our hearts that spur us to action, of which God is ever cognizant, that gives our labor its real value in His sight, and this should be ever borne in mind by us as we assay to go forth in the Lord's work for the benefit

of others. If we are actuated by worldly considerations, such as a desire for a life of ease and worldly respectability, a love for popular favor and the making of a name among men, the accumulation of wealth and worldly influence, we may safely conclude that the reward for our efforts will be a far different one than if we have God's own glory at heart, and the real welfare of those among whom we are called to labor. This question of motive should engage our earnest attention, and a deep self-examination, as we contemplate any line of special service for our Lord and Master. It is the very starting point in our work! When we are clear on that, and are really satisfied that God accepts our service as done to Himself, then can we go forward with confidence that He will add His blessing to our efforts.

But if after rigid self-abnegation and examination, we detect any lurking desire for self-prominence or the exhibition of that inherent selfishness so incident to our natures, we may well hesitate to enter upon the great work of outward service toward others, well assured that the eye of our Divine Master will detect our secret motives and desires, and withhold that rich reward of inward heart-approval that belongs to a purely God-devoted service! When once this point of motive is rightly settled in God's Presence, we are then, and not till then, fitted for real true-hearted service for God, outwardly. Let us be sure to keep the within and without aspects of our work clearly defined, and we will see the peculiar fitness required for each. Let it be "not with eye-service as men-pleasers, but with good will, doing service as unto the Lord, and not unto men." "Whatsoever we do, let us do it heartily as unto the Lord, and not unto men."

Here we get the God-approved aspect of our work for the benefit of others, and well may we rest assured that when He approves of what we are doing, there will be an inward, conscious strength and stability that nothing can move us from, and which will go with us constantly and characterize all our work which we attempt for the Master in helping others on in the divine life.

The more we bring God into our work, the more He will give us to work upon. It is the material with which He furnishes us that we will be able to accomplish the most for others. If we are acting under the promptings and leadings of the Holy Spirit in our ministrations to others, our work will be correspondingly true to God, hence, permanent and abiding.

As this is prominently the dispensation of the Holy Spirit, and the time of the election of the Church of God out from among the people of the world, to serve as a testimony for the Living God, it is very important that all true Christians understand fully the character of the time in which we live, and of the work which we have to do, that we may labor intelligently, and with an eye single to the glory of God the Father. Spiritual effort should characterize a heavenly-minded people, and it should be the aim of every one who is a temple of the Third Person of the Holy Trinity to bring forth something that will help spiritual growth in others, and cultivate those graces of the spirit that are owned and approved of God, in their exercise to advance the claims of God upon the souls and bodies of His professed children. If we can speak or write "wonderful words" to cheer or help others on in the divine life, souls are not only comforted and blessed through our efforts, but, best of all, God is glorified, and His Name

magnified on the earth. If we labor under a sense of His preferred claims upon us, and an inward consciousness that He knows everything about us and within us, there will be no uncertain sound in our testimony; but if we have the popular approval of man in the eye of our mind as we labor, we may rightly expect that our efforts will prove a decided failure in the sight of God, our Father, and a stain upon the Name of His blessed Son, our Lord Jesus Christ, whose Name we profess to bear. May true-heartedness to God, and faithfulness to our Risen Lord, so characterize our efforts, that "the fear of man, which bringeth a snare" will in no wise influence our actions, or bias our motives in our intercourse with God's people, or the world without. These are days when a decided stand for God, and an impartial regard for His divine approval is so much needed, and so rarely met with, that when it is taken and fully acted upon, the one who does so assume and walk as to "wholly follow the Lord," like Caleb of old, will be thought of as unique and peculiar, but so let it be with the truly devoted heart, and that for Christ's sake. Amen!

DISCOURSE 12.

Eternal Life by the Preached Word.

"These things have I written unto you that believe on the Name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the Son of God." 1st John, 5: 13.

The foolishness of preaching. The power and importance of the Name of Christ. The responsibility of man under the preached Word. Solemn and eternal consequences connected with the acceptance or rejection of God's Word. Conclusion.

God has so ordered that it is by the foolishness of preaching that souls are saved! And why is preaching considered foolish? Because the worldly, wise ones of mankind think that it is so. God's plan of salvation was perfected and finished by His own Son going to the Cross in accordance with the Will of the Father, and this, to the mind of man, seemed the height of foolishness. In God's sight it was wisdom; hence, Christ is made unto us who believe, "wisdom, righteousness (or justification), sanctification and redemption." 1st Cor. 1, 30. For after that in the wisdom of God, the world by its wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe. Verse 21. When Christ is preached, He is to the Jews a stumbling block, and to the

Greeks, foolishness. It was so in the apostles' day; it is so to-day in reality. Worldly-wisdom repudiates the simplicity of God's plan of salvation, and men and women who are puffed up with worldly knowledge, are too full of pride and human consequence to come down to God's terms, and be saved on His divinely-wrought plan. As a result, we have many invented evasions of the revealed truth of man's unworthiness before God in the old nature, and plausible theories of man's devising, actively propagated; as a power of resistance to the revealed Will of God. Worldly wisdom, in the hearts of those who set themselves forth to teach in the things of God, is indeed a subtle enemy to the truth of God. While it makes a fair show in the flesh, and awakens expectations in the minds of those who are induced to depend upon its pretensions, it proves a veritable cheat, and occupies the time and attention of those affected by it, to the exclusion of divine realities, which would serve to cheer and sustain the soul if they could be entertained, and have a proper place in the heart through the divine office-work of the Holy Spirit. A God-honored soul is always inclined to watchfulness, as the presence of the Holy Spirit within will always stand guard over the interests of the soul of the believer, and bring out a contrast between the reality and the spurious. There will be a clear, decided pungency in the living truth, that speaks to the waiting soul with refreshing power, but spurious material, no matter how well set forth in glowing language, will fail to impress or edify. There is something in the very tone of preaching or writing that tells of its character, and that is the principal point to be considered. If the worldly wisdom of man regards the wisdom of God foolishness, the very fact of God's foolishness

being wiser than the wisdom of man, is evidence of the utter failure of the natural man to comprehend the things of God, as God's Word declares. And when men undertake to occupy the minds of others with empty sound, in glowing language, it is evidence of Satanic power at work to counteract the truth of God, and stultify and sear the minds of those who are foolish enough to receive the false doctrine, and give it entertainment in their minds. But the Name of Christ is a power in the heart of the one receiving it, and will both sustain and energize with divine vigor everyone who gives it a place to bring forth its fragrance and fruit in the heart. It is remarkable how much stress is placed upon the value of that Name in the Word of God. We might quote scripture in profusion to show how God, through the Holy Spirit, seeks to magnify that Name, but it will serve our present purpose to refer especially to the words of our text as to the direct value of that Name to the individual believer. The Apostle John wrote to those who believed on the Name of Christ, that they might enter into the divine reality of what the result of that belief afforded. That ye may know that ye have eternal life, was a matter of great importance to them, as it was by entering into this divine reality that their souls were established and settled in the wonderful relationship to Himself that God had brought them into. There will be little or no fluctuation in the experience of that soul who has fully entered into the comprehension of what eternal life is, and his or her divine connection with it. The soul that is not born into this eternal life is dead in trespasses and sins. But the new life may exist in a measure in a soul, without a clear conception of its possession; or the Name of Christ may have claimed the

faith of such an one, and yet he may lack the knowledge of its eternal vitality, as affecting his particular case, so active is the enemy of souls in trying to hinder the new-born soul from entering upon its rich possessions in Christ. When once the Name of Christ claims the heart, the divine relationship is established between the soul and God; Father and child are the express terms of that relationship, and what remains is to enter upon the experience of it and enjoy the rich realities of that divine connection. The power of the Name of Christ is indeed wonderful to draw out the heart and affections of those who are reconciled to God through His precious blood. As there is no other Name whereby men may be saved, but by the Name of Christ, so there is none other Name that can become the attractive motor of the hearts of those who have become the recipients of this great salvation, to bring them back into divine touch with God, in a position of love and reconciliation.

As man in Adam is far from God by wicked works, and absolutely needs the atonement of Christ to meet his case, so does he require His intercession and advocacy to maintain that wonderful relationship inviolate, and preserve him in his earthly path in that divine frame of soul and constant faithfulness which is so desirable to maintain and present before the world in a line of testimony for God. The Name of Christ, therefore, carries a power and aroma with it for comfort and blessing, that no other name among men can in any way pertain to. In the busy aspirations of the human heart for prominence and advancement, the names of men may be exalted to draw out admiration and applause, but what is their return to the admiring devotees who worship at their shrines of human ambi-

tion and worldly consequence? Nothing but a passing-away sentimentalism that, like a flaring meteor which, after a fitful season of spasmodic glaring, expires and leaves a darkness far more dense than before it shone, because of the disappointing, unsatisfactory character of the glimmer it sent forth. The calm, steady, comforting effulgence of the Name of Christ, with its soul-nourishing power, comes into the yearning heart of the truly penitent and once convicted sinner, and permanently dispels all the gloom of nature, and implants a life which has its source and secret springs in a God who is love, and who undertakes, for His blessed Son's sake, to espouse the cause of the poor sinner, and carry him through all the circumstances of his path through this world, and place him in the glory with the Father and the holy angels. Oh! what a Name! What undeserved and, in every sense, unmerited grace do we see constantly coming out as a consequent value of that Name which is exalted above every name, and before whom every knee shall bow of things in heaven, of things in earth, and things under the earth.

What a momentous and eternal importance attaches to the bowing to that Name now in this day of grace for the One out of Christ! God is beseeching, in the person of His Son, as presented by His servants, poor sinners to be reconciled to Himself! Nearly 1900 years has the day of grace continued, during which time God has been patiently bearing with poor, rebellious sinners, holding forth the Word of Life, through the various instrumentalities which, in His yearning desire to bring them back to Himself, He has mercifully organized in the world, under the activities and office-work of the Holy Spirit, working through faithful souls and bodies of men and women devoted

to and set apart for this important work. O what a solemn responsibility is resting upon the world of mankind, to accept this wonderful proffer of grace! God has sent the Holy Spirit to the earth, to apply the offer of salvation as it is presented in the Word, and if the offer is accepted by the one needing it, the work of salvation goes on in the heart. The hindrance may come in by resistance to the Holy Spirit, but He is ever ready to apply the Word to the needs of the soul, if there is no resistance. Here is where man's responsibility comes in, in connection with his own salvation. He hears the gospel call through God's appointed means; the Holy Spirit is ready to apply the Word if he is encouraged; and if man shuts his heart against the call, he must bear the solemn consequences. "It is appointed unto men once to die, and after death, the judgment." What a deeply solemn post-mortem consequence is this to a career of unbelief and sin! And there is no possible evasion of this momentous result! It means an eternity-fixed condition of woe and despair after the death of the body in this present world. It is, as Christ-rejectors that men and women are held responsible in this day of long-suffering grace on God's part, and "This is the condemnation that light has come into the world, and men loved darkness rather than light, because their deeds were evil." St. John 3, 19.

It is for their deeds, their actual sins, that men are judged at the Great White Throne, Rev. 20, 11-15, if they reject Christ now, in this day of God's grace. It is now and here that the ever-important question of salvation must be settled between the sinner and God.

The light of saving grace is now set forth; a Savior-God is opening wide His heart and arms of

love and mercy to save poor, lost sinners (lost until they are saved), and now indeed is the accepted time, the time when God can, for His dear Son's sake, receive rebels into His love and favor, if they will accept the offered salvation. God is now the Justifier of him that believeth in Jesus, and that same God who must be glorified in the exhibition of Divine wrath upon every one who rejects the offered Sacrifice and Substitute in the Person of Christ, will be equally glorified in the exhibition of pardon and blessing toward those who are willing to accept Him, and be saved on His own terms!

Can anything be more reasonable, in the light of mere human judgment, than that God should be just in the eternal punishment of those who reject and despise the offer of His so costly provision for man's need as the gift of His well-beloved Son, His divine Fellow from all eternity? And because the Sacrifice bears an eternal character, and because the vindication of the righteous character of the eternal God is linked up with that Sacrifice, so will the results be eternal for weal or woe, toward all to whom this Sacrifice is offered! Wonderful and deeply momentous issue for the children of men to consider! And all depends upon whether God's Word is accepted as authority and acted upon. That "Word that liveth and abideth forever," that Word that "was forever settled in Heaven"; that same Word that "was made flesh and dwelt among us," and that "is yea and amen in Christ Jesus," that is the Word that will be the umpire in the great race of life for every man or woman, and will decide their respective destinies as they have believed or rejected its gracious offers in this great day of God's grace.

Dear soul, what are your hopes of immortality and

eternal life? Are they based upon simple faith in God's offers of His dear Son as your Savior, or are you yet without God and without hope in the world? Oh, deeply ponder, if yet unsaved, the solemn alternative involved in this question! Choose ye this day whom ye will serve! May God, by His Holy Spirit, have power to draw you to Himself through His Word. Let me advance a test question as to your condition of soul respecting the preaching of the Word of God. Do you receive the Word of God gladly, or would you rather by far not hear it, or hear of its utterance by those who set it forth? Have you any well-wish in your heart for the furtherance of the gospel? Or do you find rising up in your heart a rebellious hatred to everything "religious," and are disposed to denounce all Christian workers as hypocrites and imposters? This test will let you into the secret of your own heart, and you will be able to measure everything in the light of conscience as to what your attitude is toward God, and the preaching of His gospel is in the world. Be faithful in your judgment of your condition, that you may be able to rightly estimate your true condition before God, and govern your mind accordingly. Amen!

DISCOURSE 13.

Christian Liberty presented.

"Stand fast, therefore, in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage." Gal. 5: 1.

The reasons for writing the Epistle to the Galatians. The different species of bondage under which Christians are often brought. The action of individual faith to rise above bondage tendencies. The liberty of the Spirit in contrast with the bondage of the letter. Closing thoughts, on the bondage of the sinner under sin.

The prompting reason for the writing of the letter to the Christians at Galatia by St. Paul was, that he would warn them against the Judaizing teachers that were coming in among them, to bring them under legal bondage, by urging the necessity of observing the ordinances of the law, instead of walking in the power of grace after the Spirit.

His attitude and language toward them were sharp, clear and decided, indicating the grave and solemn position they were in, and the open angle of departure that existed between that position and the true stand they should exhibit as a testimony of the matchless grace into which they had been brought and had been called to stand!

They had been brought into liberty, and they were not to use that liberty for any occasion in which the flesh might flaunt its pretensions in the exhibition of legality, by conforming to what had been set aside by God as having fulfilled its mission, and had been supplanted by the gracious offerings of a God of love and grace. "The law was given by Moses, but grace and truth came by Jesus Christ." To enter into this divine reality, in all its fertile fulness for blessing and growth in grace, was the privilege of all who had believed on the Lord Jesus Christ. The law had its mission in bringing the Jewish nation up to the coming of Christ; the Gentiles were never put under law, and were never intended to be, and any who had been brought into the liberty of grace and truth, simply put themselves under bondage by turning to law-keeping. The Apostle sought to guard them against this masterly device of the enemy of souls! It is indeed one of the most cunning and depressing schemes of Satan, that he has in his line of practice, that of inveigling Christians into law-keeping. If he can, by any means, get them self-occupied by law-keeping, and thus divert their thoughts from Christ, he gets a power and control over them that will soon present its bondage character in the most pronounced and stultifying way. It is the yoke of bondage in the text, indicating one of special character and prominence, as though apart from other yokes under which Christians sometimes place themselves to serve, contrary to the spirit of true Christian liberty. We may name some of the various species of bondage which serve to hinder that healthy growth in grace which should characterize the experience of every earnest Christian.

Beginning with the one nearest every individual

child of God, that of self is a yoke that is very galling and hard to throw off. Who of us that has emerged from under the tyrannical domination of self to any degree is not forced to acknowledge that our battles with this cunning enemy were of the most sanguinary and desperately-contested character? And if we have in any measure gained the victory, how readily will we admit that it was only by the grace of Christ we were able to conquer, and now recall the conflict with a hearty willingness to give Him the glory of our deliverance, even for so important a deliverance.

And then there is the bondage-yoke of circumstances, which will become very complicated and wearisome if we are not very watchful and occupied with Christ. Satan has power over circumstances to make them burdensome to us, and will take every occasion to prove them so, unless we bring the Lord in to help us through them day by day.

Then there is a social atmosphere surrounding us, that is extremely obtrusive if we give it place, that seeks to draw us out and get us under its miasmatic influence, and will load our thoughts with a great variety of bondage-tendencies, unless we are very watchful to resist them, and look constantly to Christ for power to keep them at a distance.

Then, the great world, with its multiplicity of speculative schemes, holds out its fascinating offers to engage our thoughts and attention, and if we will but give it entrance, will rush in and swallow up our affections, to the great hindrance of our growth in grace, and knowledge in the things of God. So we might enumerate other kinds of bondage that are in existence if we would give them place, but would now speak of the action of faith in the soul that enables us to rise

above the elemental tendencies that are constantly appealing to our attention, and seeking to engage us with earth and its drag-down themes of bondage. Fain would we constantly exclaim:

"My soul be on thy guard,
Ten thousand foes arise,
To rob thee of thy bright reward,
And drag thee from the skies."

But the Christian has a divine remedy against every species of bondage, even a living faith in the Lord Jesus Christ; a faith that is the gift of God, that no means of attainment can produce after the manner of men. Christ accepted as a Savior, insures the indwelling of the Holy Spirit, and where the Spirit of Truth has full ungrieved sway in the heart, there can be no real bondage, for "where the Spirit of the Lord is there is liberty." It is the Holy Spirit that gives action to faith, and a soul in unhindered communion with God can easily rise above the depressing things of time and sense, and gain a victory over everything that would chain the heart and sway the affections toward any species of bondage. How important, then, that God's people resist every temptation that would seek to entangle them, and bring them into the bondage-tendencies of sin. The devices of Satan are so subtle, and the snares he lays for the feet of the Christian are covered so effectually by specious devices, that ere he is aware, his path may become one difficult to pursue, and his course hindered by yielding to the gilded baits of vice held out to entice him. But one earnest look to Christ, his Living Head in the glory, will dispel the crafty overtures of the enemy of souls, and place the child of God firmly in the way to pursue

his course with joy; and give power to overcome and keep his feet from defilement as he goes on his way through a world of temptation and trial. It is for him to make use of what God has provided by faith, and while he relies on the Word of God to cleanse his way, he walks in the happy consciousness that God will approve of his conduct and life, and reward every step of obedience as he goes on his heaven-ward journey. Paul, the Apostle, could say, "I keep my body under less after having preached to others, I myself should be rejected." 1 Cor. 9, 27 (R.V.). If after Paul had been preaching the gospel, he should be found in gluttony and drunkenness, it would counteract the effect of his ministry, and deprive him of his reward! It is not that he would be lost as many think, but the bright reward of faithfulness that should have been his would be withheld, because of his yielding to the bondage of sin. But it is not the bondage of depravity alone that the Christian should claim immunity from, but that of wrong teaching in the Word of God. There may be a wrong application of the truth to the injury of the soul, as well as the indulgence in "fleshly lusts that war against the soul." As pilgrims and strangers, we are called to abstain from such, and as intelligent Christians having the Third Person of the Holy Trinity indwelling our "earthen vessels," it is our privilege and bounden duty to resist the bondage of unscriptural teaching in every respect. How pungent was Paul's words to His Galatian brethren on this particular line of departure! Mark the chastening tone with which he addresses them! "O foolish Galatians, who hath bewitched you, that ye should not obey the truth. * * * Received ye the Spirit by the works of the law, or by the hearing of

faith? Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?" All efforts at law-keeping are efforts of the flesh, and it is only by walking after the Spirit that the Christian can obey the law. While the Christian walks in the liberty of the Spirit, he has no desire to disobey the law! As soon as he begins to square his walk by the law in the energy of the flesh, he gets self-occupied, his eye is off from Christ, faith is inactive, and he is fallen from grace. "By the law is the knowledge of sin." Rom. 2, 20. "And that no man is justified by the law in the sight of God it is evident." Gal. 3, 11. Hence, we can lay no virtue upon law-keeping, only using the law, lawfully, to apply it to those who commit sin, as it was made for the disobedient, and to set forth God's estimate of what a perfect man should be. It is the crafty thought of merit by legal obedience that is dragging Christianity in its profession down to the level of human estimate, and by this means setting aside the value of the atonement, and when this is done the heart of Christianity is gone. When men and women are puffed up in their own estimate of themselves under the deceptive thought of legal obedience, their chance of salvation is very poor indeed. Their unlawful use of the law leaves them in an uplifted condition of soul, full of self-righteousness, which in itself is but filthy rags in God's sight, and only in direct opposition to God's thoughts about man in the flesh. God estimates the natural heart of man as "deceitful above all things, and desperately wicked, who can know it." He has said that the "end of all flesh has come before Him," and where is there any standing before God in man's natural condition? None! It is only in Christ as a new creation that the sinner can be justified before

God. "As in Adam all die, so in Christ shall all be made alive." This is the Word of God concerning man's status before Him. And this difference between walking by sight in law-keeping and walking by faith in the power of grace, is just the difference between Judaism and Christianity; between bondage and liberty; and between the killing power of the letter and the life-giving power of the Spirit.

Christianity, as filled with the life-giving energy of the Holy Spirit, in His application of the Word to the needs of the soul of the believer, fulfills its true and normal mission in this special dispensation of the Holy Spirit; but a profession of Christianity, clogged and burdened with legality, carries with it the very elements of apostacy, and that "form of godliness which denies the power thereof," (which power is the Holy Spirit), and from which living, spiritual Christians are told to "turn away." And if Christians are liable to sink into bondage, what dark Egyptian bondage must the sinner be under, who is laboring to work out righteousness in the energy of the flesh? While the children of Israel were in Egypt, they were typical of God's elect before they were manifested in bondage and slavery in the world, but being saved by the blood upon the lintel and door posts, they prefigure the sinner as brought nigh by the blood of Christ, and saved from wrath through His atoning merits, and now called to "stand fast in the liberty wherewith Christ has made them free to be no longer under any yoke of bondage. Amen.

DISCOURSE 14.

Christ in Resurrection.

"I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." John 11 : 25.

God's purpose in the death of Lazarus; that He might be glorified in His own Son with power." "Jesus wept" at the consequences of sin upon the human race, the highest type of God's creation in the Universe. Christ on earth, the expression of the glory of God. Christ the resurrection from spiritual death for the sinner. Exhortation to the unbeliever to accept Christ as God's sacrifice for sin. Conclusion.

In all the miracles performed by our Lord Jesus Christ while on the earth, God the Father had a divine purpose connected with each one. Wherever the laws of the natural world were suspended or set aside, and the supernatural brought in to manifest power by our Lord, the glory of God was seen shining through the veil of flesh which served to hide the Son of God from the too familiar gaze of the world of mankind. Yet the glory of God broke forth with divine effulgence at times, and shed its wonder-working power upon the earth, that mankind might know that light had come into the world, and that the darkness of the human heart must feel the glorious contrast between what suited a God of holiness and love, and what was the

wretched condition of man under the curse. So when the Lord Jesus heard that Lazarus His friend was sick at Bethany, instead of leaving the place He was at once and going to heal him, our Lord tarried where He had gone, beyond Jordan, two days longer, that He might wait until Lazarus had fallen asleep in death, and that He might be glorified in performing a wonderful miracle in raising Lazarus from the dead. Evidently, then, the divine purpose, in connection with the death of Lazarus, was identical with the whole trend of God's dealings with the children of men, viz., "that the Son of God might be glorified thereby." Verse 4. Here is a strong confirmation that "man was made to glorify God and enjoy Him forever." This is the normal and legitimate object of man's creation, and all down through the centuries, at different periods and on various occasions, God broke in upon the monotony (so to speak) of man's natural existence, and spoke out his power and glory in the display of some token that man was the object of His heart's affections, though he had departed so far from God by wicked works. God so loved the world (of mankind) that He gave His only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life. John 3, 16. Man, by disobedience, was in a perishing condition, and in no way suited to meet the end and object of his creation, viz., to glorify God, and God proved this all down through the centuries, from the expulsion of man from the Garden of Eden to the advent of His well-beloved Son into the world, as His own divine remedy for sin, and it is in Him only that man can have any power to answer to the true end of his creation. In the case of Lazarus, the friend of Jesus, we have an example of the power of death

spoiling the highest type of God's creative power on earth, and we have, too, in his case the power of the glory of God shining through the Person of the Son of God, and spoiling death of its power, and wresting from the grasp of Satan his weapon of terror, which he now wields against the world of mankind. In the miracle of raising Lazarus from the dead, we see a display of that power which, after the Cross, raised our Lord Himself from the dead, and gained a complete victory over the arch enemy of mankind.

Thus, God, in the Person of His own Son, was glorified in power, and Christ Himself was glorified as the God-Man on earth, in this wonderful miracle. But let us consider the attitude of the Lord Jesus at the grave of Lazarus. "Jesus wept!" Why did He weep? Because, as His friend, Lazarus lay there in the cold embrace of death? Ah, no! It was, we believe, because He saw the most dire effect of sin, the wages of sin, death, holding in its grasp one of the highest type of God's creation on the earth; one of that family the head of which was created in the image of God, and that image, now marred by sin, brought out the affections of our Lord in weeping at the grave of His friend. But as Satan holds the power of death, and the Lord Jesus came to destroy the works of the devil, so death is, by the Lord's power, wrested from Satan's grasp, and given to the Christian.

Thus death is deprived of its power for all of Christ's members, as it becomes an open door to the presence of Christ, as "absent from the body they are present with the Lord."

But when we look at Christ as incarnate, as "God manifest in the flesh," we are privileged to grasp, by faith, a wonderful reality; nothing less, as we have

before mentioned, than the glory of God shining out in a Divine Person in the Person of God's well-beloved Son, thus becoming the light of the world; "and the light shineth in darkness, but the darkness comprehended it not." The glory of God broke into this dark world, and the thick darkness of human depravity could not understand and recognize the value of the mission of the Son of God to the earth. Even his own people, the nation of Israel, who possessed the prophetic knowledge in the Old Testament Scriptures of a coming Messiah, could not see the glory as it was displayed in the human form, and shone forth on so many occasions in the display of miraculous powers. "He came unto His own (people), and His own received Him not!" But what resulted to the few who did, under the working power of the Holy Ghost, recognize the glory of the God-head as wrapt up in His Divine Person? "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name." John 1, 12. The very relationship which He bore to the Father as a Son in manhood, attached to those who had faith to receive Him! Wonderful reality! And that same work of the transmission of divine relationship to those who receive Him is now going on, wonderful as it may seem!

The three-fold relationship of sons, children and heirs, even joint heirs with Christ, God's eternal Son, is the portion of those who now receive Him by faith, and trust in His atoning merits. Rom. 8, 14-17. What an incentive to the action of faith in this! Talk of an inheritance in this perishing world, a thing which we see the children of men everywhere struggling to attain, to transmit to their children; but what can com-

pare to "an inheritance incorruptible, undefiled, and that fadeth not away, reserved in Heaven" for those who now accept a risen, world-rejected Christ as their Savior-God. If we recognize the glory of God as shining forth in the Person of God's Son as He was on the earth; if we believe that He died on the Cross for our sins, and rose again for our justification, and are willing to confess Him before men, we shall be saved! Rom. 10, 9-10. Yes, poor sinner, if you accept Him as your Sacrifice and Substitute, though your sins be as scarlet, they shall be made whiter than snow; though they be red like crimson, they shall be white as wool."

Christ becomes the resurrection from spiritual death to the poor sinner who is willing to own Him as Lord to God the Father's glory. As he is dead in trespasses and sins, until he is quickened into spiritual life, Eph. 2, 1, so Christ becomes to him a Quickener when he accepts the offered salvation in the Person of God's Son, and truly is the resurrection and the life to every one that believeth in Him, and though such a one were spiritually dead, yet shall he live. Is this not the offer of a gracious boon to mankind? What can be more real, and full of eternal, divine import? Is there anything so valuable as this to be found in all the range of human knowledge that men are apt to prize so highly? "Life! Life!! eternal life" was the cry of Bunyan's Pilgrim, as he was leaving the City of Destruction to go to the Eternal City of God, and eternal life must be the portion of all who desire to flee from the wrath to come! And we can measure the value of this resurrection of the sinner from spiritual death, by the dire punishment of eternal wrath that awaits, with a positive certainty, those who

neglect this so great salvation. And God's deep hatred to sin can be fully estimated by the great and inestimable value of the gift and sacrifice He has provided, in the Person of His beloved Son. In connection with this thought, that Christ is the resurrection and the life for the sinner when he accepts Him as his Sacrifice, we have the resurrection of Christ from the dead, as the "first-born among many brethren," the "first-fruits of them that slept," and the true corn of wheat that "fell into the ground to die that it might bring forth much fruit." "He shall see of the travail of His soul and be satisfied," and as "He loved His Church and gave Himself for it," so will He be able to "present it to Himself a glorious Church, without spot or wrinkle, or any such thing." How gloriously is the Church, as a whole, connected with Christ in the wondrous purpose of God, before the foundation of the world, yet to be manifested in the choosing out from the ranks of the world, individual believers, to compose this wondrous manifestation of power in its entirety, as the divine prerogative of God might devise and carry forward! The two cardinal truths of Christianity, the two divine facts that give the faith of God's people its direction and reward, viz., the death and resurrection of Christ, are the consecutive outcome of that love which God the Father bore to the world of mankind, prompting the gift of His beloved Son, and the love of Christ for His Church, which was the positive incentive to the gift of Himself. How ought our hearts to cleave to Him with full purpose as we realize how closely we are connected with Him in the wondrous love and purpose of God the Father! How can we ever repay this wonderful debt of love which we owe to our Lord?

"As debtors to mercy alone,
Of heavenly mercy we'll sing,
Nor fear to draw near to the Throne,
Our persons and offerings to bring."

The saving faith of the poor sinner is based upon these two events of our Lord's mission to this earth. "He died for our sins, and rose again for our justification," tells out the whole story of redemption for those who believe on Him with the heart, and are willing to confess Him with the mouth before men. When the gospel is preached, what is the message to the one out of Christ? It is this: "The Word is nigh thee, even in thy mouth and in thy heart; that is the Word of faith which we preach: That if thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation!" Rom. 10, 8-10. Here is God's plan of salvation brought into a very small compass, and all the great variety of ways in which saving truth is presented in the Word of God, it all centres around this condition, belief with the heart and confession with the mouth. "Whosoever shall confess Me before men, him will I also confess before My Father which is in Heaven." Matt. 10, 32. Also: "But whosoever shall deny Me before men, him will I also deny before My Father which is in Heaven." Verse 33. (See also Mark 10, 38; and Luke 12, 8-9, respecting confession of our Lord before the angels of God.) It is resurrection truth that completes the plan of salvation on our Lord's part; that is His full and freely accomplished side of the contract with the poor sinner; and

now awaits the equally full and unreserved acquiescence of the sinner himself. No self-righteous moralist has any part or lot in this salvation contract! It is only framed between a dead and risen Christ and those who are willing to be saved as lost sinners. "He came to seek and to save that which is lost." "He came to call, not the righteous, but sinners to repentance." Dear soul out of Christ, do you see the value of Christ's resurrection for you? Do you realize the positive need of God's sacrifice for sin in the Person of His Christ for you? Depend upon it, that if there had not been a positive need for such a sacrifice, it would never have been provided! God does nothing superfluous or unnecessary, and the magnitude and value of the Sacrifice is a full measure of the need for it. Will you accept of what is provided on God's part for you? This is the momentous and all-important question for you to decide! Here is where your responsibility comes in; now, come forward and fulfil your side of the contract. When Christ was on the earth, God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now, then, we are ambassadors for Christ, as though God did beseech you by us. We pray you, in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him. 2nd Cor. 5, 19-21. Amen!

DISCOURSE 15.

Light and Darkness, or Nature and Revelation.

"And this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil." John 3: 19.

The condition of the world when the Lord was upon the earth. The contrast between the light of revelation and the darkness of nature. The responsibility of man to accept the light, and the consequences of its rejection. The correspondence between the condition of man when Christ was upon the earth, and that of the wicked and the White Throne judgment. Conclusion.

God had so ordered events in the history of the world, that at the coming of the Lord to the earth, everything was prepared for that momentous event.

Palestine was peopled by a large population; many of the chosen nation of Israel were residing in the land; a strong government to maintain order had the direct oversight of the secular interests of the people, and that government, the Roman power, was at peace with the world at large, and the order of events were such that no great attraction in any part of the world existed to occupy the public mind, to divert from the one great event that had "cast its shadow before," in the yearning desire in the hearts of men for what was

about to burst upon the world. And when the "Star of Bethlehem" shone in the east to lead the wise men to the place where the "true light that lighteth every man that cometh into the world" lay veiled in the form of a helpless "babe lying in a manger," it was but the luminous response of that longing that had been in their hearts and the hearts of others for years, as in the case of old Simeon, and Anna, the prophetess, and many others, and now that longing was meeting its object; was to be satisfied by the sight of the great salvation which God was bringing into the world.

God was about to be manifest in the flesh; the great mystery of godliness was to have its full and unhindered expression; God's true Representative on earth was to be justified in the Spirit; and not only seen of men, but of angels also; He was to be preached unto the Gentiles, believed on in the world, and received up into glory! Wonderful mystery! And the condition of the world of mankind was such as to favor the fulfilment of the long-promised advent of Him whose day Abraham of old had foreseen and was glad; of whom the prophets had spoken; and now that One who had been "the desire of woman," the yearning desire of every godly Jewish woman to become the mother of, was to be brought into the world as the "seed of the woman that would bruise the serpent's head!" Wonderful fulfilment of God's long-promised purpose for the salvation of a lost and ruined race! And this One was the brightness of the Father's glory, the express image of His Person, and after He had shone on the earth as the Purger of our sins, was to go back from whence He came, to the glory which He had with the Father before the world was, and take His seat at the right hand of the majesty in the Hea-

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vens; this same One "who upholds all things by the Word of His power," was the One who became "a man of sorrows, and acquainted with griefs," and went the long dark way of the Cross that He might settle the question of sin forever! This was the same man, Christ Jesus, who "became sin for us, He who knew no sin, that we might become the righteousness of God in Him," who exchanged His glory for our sin, that we might exchange our sin for His glory! This was the Word that was made flesh and dwelt on the earth among men; was the Light that shone in darkness, but the darkness comprehended it not, and the One who "came unto His own, but His own received Him not." And what a contrast was this Light, thus revealed in the Divine Person of the Son of God to the darkness of fallen man, in his dying condition, without hope, and without God in the world! What tongue or pen can depict the contrast between the brilliancy of that revealed glory, and the gloom of the thick darkness that rested upon the world of mankind when that glory shone forth! As we have seen, the very condition of man under the thick darkness of sin seemed to invite and deeply long for the light that should be revealed, yet when it did shine forth in its purity and brightness, men "loved darkness rather than light, because their deeds were evil." And this very love of their dark and sinful condition brought in their condemnation as Christ-rejectors. The very character of their deeds was the ground of their condemnation as the light shone forth, because their deeds were evil! The light was pure and holy; their lives were full of deeds of darkness; hence the strong contrast between that light and their darkened lives brought out their condemnation. This same contrast and condemn-

ation still exists in the world. The gospel light is shining forth on the world of mankind, a crucified and risen Christ is still preached, yet men and women love darkness rather than light, because their deeds are evil. This contrast between light and darkness is often set forth in the scriptural account of God's dealings with the children of men! God speaks and man disobeys; the light of revelation shines forth and manifests the hidden corruption of the human heart. God condescends to meet man on the ground of a common salvation, and the viper character of the obdurate heart of man rises up and rejects the Divine One who comes down with the message of grace to a rebellious world. Thus is the work of God constantly opposed, and man proved just what he is, full of sin and depravity. Yet, God is true to Himself; His Word is yea and amen in Christ Jesus; and as He continues to bring the light of testimony into the world, man is ever ready to resist and oppose his own depravity to the kind offers of grace and truth, as they are revealed in the Person of God's well-beloved Son, as He is preached to the needy sons and daughters of Adam's rebellious race. There is ever a realm of darkness in the world, filled with error and sin, existing in the rebellious, deceitful heart of man, that is constantly and stubbornly resisting the light; and any one who is willing to become a light-bearer must prepare for rebuts and resistance, for he will surely meet with and be called to overcome them in the strength which the Lord only can give, and well it is to be forewarned against the spiritual foes that we will be called upon to withstand. We will not only have the sinful practices of men and women to contend with, but we will come in sharp contact with spiritual foes, who promulge false doctrines, and seek to with-

stand the doctrine of Christ by the craft of Satanic inventions, which we must circumvent and scatter with the power of the truth of God, and to this end we will need our minds well stored with the truths of God's own Word, as well as to take on the whole armor of God, which is prepared for His people, in which to contend with the faith once delivered to the saints! God does not expect His people to engage in His warfare without furnishing them with the required equipments, and this He does by bringing them to His Word to learn their furnishings and preparation of heart and mind to enter upon the conflict. The great preparation for true service is to be made in the inner man of the heart, in the seat of the affections, in the hidden, upward trend of the thoughts toward God in true, willing devotion, with deep, earnest desire to serve faithfully the living and true God. As God knows the inmost recesses of all hearts, and honors every motion of the spirit, freighted with a longing desire to serve Him, it is a source of great encouragement to the faithful soul, to realize that He will not allow even the least effort to go unrewarded that is put forth for His glory, and well may even the weakest and most seemingly insignificant saint of God take courage and go forward in the great work of service for the Master. The responsibility under which man is placed to accept the truth is very deep and solemn indeed. God will hold every one accountable to respect and heed the offers of His Word, whether preached to sinners, or put forth before His people for their edification and comfort. And God is doing much in these closing days of the present dispensation, to stir up to faithfulness His believing children, and to awaken sinners from the sleep of the old Adam nature, and to present

Christ, the last Adam, as the Quickener and Savior to their needy souls. Again, we repeat, how deep is that responsibility under which man is placed, to give entrance into his heart and soul to the living truth, as it is sounded out through the various means and instrumentalities in activity now in the world! How sadly apathetic and indifferent is the large proportion of even God's believing children, to their absolute need of growing in grace and the knowledge of God daily, and correspondingly how willing they enter into any schemes suggested by the empty professors among them to gather in the world's money, and intrude the world's amusements and pleasing pastimes into the Church assemblies, where true testimony for God and His Christ ought to be found and heeded. How much must the heart of our Risen Lord be grieved, and the Holy Spirit quenched in the assemblies of the professing churches, as true Christians are dragged down to the level of the world's estimate of things by the dead weights of worldly profession with which they are constantly associated in so-called church connexion! How can Christians "grow in grace, and in the knowledge of God daily," as the Word of God enjoins, while they are engaged in the rounds of worldly influences with which they are constantly associated! A mass of worldly profession among living Christians is like a dead carcass attached to a living man! This mixed condition of things is one of the sure results of the rejection of the true Light that came into the world in the Person of our Lord and Savior Jesus Christ. While the Light acted with a measure of power upon some, it had not the separating effect to set apart the "precious from the vile" in all cases; hence, some who first followed after our blessed Lord, and professed

to be His followers, turned back when the difficulties of the way presented themselves. The world is burdened to-day with this same cowardly, ease-loving spirit, which aims at the possession of the Crown without being willing to bear the Cross. True Christianity is such a wonderfully living reality that to get fully into its current, and give up ones' own things and conveniences to its certain demands, means a sacrifice and consecration that calls forth all the nobler qualities of the heart to make and devote, and it is scarcely to be wondered at that a rich reward should await the truly devoted one at the hand of his Divine Master. Christ values a truly devoted heart, and while love for Him, because He first loved us, should be the main-spring of all our devotion and effort, He will surely see to it that a corresponding reward will await our manifestation at His judgment seat for all His faithful ones.

We may now profitably draw a correspondence of character between those who rejected our Lord when He was on the earth, and those who will be called to appear at the White Throne Judgment, as set forth in Rev. 20, 11-17. It was because their deeds were evil that men became Christ-rejectors, when He offered Himself as the true Light, that lighteth every one who was willing to accept Him in the world. When arraigned at the Great White Throne, they will be judged every one according to his deeds. It is not a question so much of their condition as that which determined their condition, even the commission of deeds! Again, we have the declaration in Eph. 2, 1: "You hath He quickened who were dead in trespasses and sins." It is for the commission of sinful acts or deeds that the sinner needs a Savior. It is the fruit of the

old root sin that marks off the sinner for the White Throne Judgment, and every one who has accountability before God, will be held for his or her sins, except they trust in the blood of Christ shed on Calvary.

"Nothing but the blood of Jesus" can stand between the soul of every one who believes and the lake of fire, which is the doom of all who will come before the White Throne Judgment! Mark the difference between the judgment of the nations at the opening of the millennium, as seen in the 25th chapter of Matthew, which is called the judgment of the "quick" or living, and the judgment of the "dead," or the judgment of the Great White Throne.

The judgment of the living nations is at the opening of the millennium, but the judgment of the dead, or those who have died without salvation by the blood of Christ, is at the close of the millennium. It is important that this difference be kept in mind, that an intelligent conception of the judgment be formed by the student of scripture.

But works is the basis of judgment, as sin committed is the ground upon which God rejects the sinner, and by which he is condemned. "Behold the Lamb of God that taketh away the sin (not sins) of the world!" The sin of infants and idiots was met in in Christ on Calvary; also the sins of those who are willing to own Him as their Sacrifice and Substitute on the Cross.

Hence, there is a positive identity between the Christ-rejector of to-day, and the dead who have died in their sins, and who are judged at the Great White Throne, and who are cast into the lake of fire; Rev. 20, 11-15. It is deeply important that these deep realities are fully considered by all who have any de-

sire to flee from the wrath to come. Two things are certain in the future: the coming wrath for the wicked, and the coming glory for the children of God.

The question becomes one of intense and deep-toned importance; one of eternal life and eternal death; and determines the eternal destiny of all before whom the truth of God is presented, whether for weal or woe. Dear sinner, you who are out of Christ—for all who are out of Christ are sinners—look at this solemn alternative, and be warned in time! As your condition is when you leave this world, so it will be forever. "As the tree falleth, so it lieth," God's Word declares, and "if you die in your sins, where God and His Christ is you never can come." This is the declaration of God's own Word, and it is ever "yea and amen in Christ Jesus." Now is the accepted time, now is the day of salvation! You have no lease of your life beyond the present moment! Christ may come at any time, death may come at any moment, and the all-important now is all you have at your disposal in which to settle the question of salvation with God. May you see the value of this important moment. Just where you are, you can accept Christ as your salvation in God's sight, for God knows your heart, and will reward your earnest willingness to honor His best gift from heaven of His well-beloved Son for your eternal salvation. "Now is the accepted time, now is the day of salvation." Accept it now for Christ's sake, and your own soul's sake.

DISCOURSE 16.

THE New Birth.

"Being born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever."
1st Peter 1: 23.

The character of the new birth as to its positiveness and irreversibility. Corruptible and incorruptible contrasted. The power of the Word of God in the spiritual birth of the Christian. The abiding continuance of the Word of God. Concluding thoughts.

Birth means the beginning of a visible existence. When an infant is born into the world physically, it has a positive being, it cannot be unborn; it cannot go back to its original condition; it has begun a life which must go on in this world as long as its physical powers continue, and preserve an identity before the eyes of men as a tangible being.

Life, whether physical or spiritual, is an eternal principle! A life once launched out on the great ocean of existence cannot be recalled; it must continue, and the fruit or results of that life is what is known of the character of that life. We come in contact with lives around us, we know of them by the kind of existence they manifest, and we associate them in our mind according to the life practice we have seen in them, and

attach to them certain lines of influence, as we have been able to see displayed in them. As this principle of existence cannot cease, but must go on both for time and eternity, it becomes a very important question as to the kind of life we are leading, and the nature of the results which our lives bring forth. If we have only lived for the gratification of our carnal nature, or the old Adam existence, we will only be known as carnal, as the result of our life will be carnal, for "the tree is known by its fruits." If the outcome of our lives has been to "sow to the flesh, we shall of the flesh reap corruption," for as we sow, we shall surely reap. This God's Word declares, and so long as our lives run on in the old Adam nature, under the headship of the first man, who is corrupt according to the deceitful lusts, we are sure to bring forth corrupt, fleshly fruit, which cannot conduce to the glory of God, but only to the glory of man; hence, of no value in the sight and estimate of God. This is a very solemn matter for our consideration! But as there is a birth, a life, an existence after the flesh, there is also a birth, a life or existence after the spirit. "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit," St. John 3, 6, was the irreversible declaration of our Lord Jesus Christ to Nicodemus, the Jewish master in Israel, and what was true then is true to-day! And here the solemn question is forced upon our minds now: why is this doctrine of the positive necessity of the new birth, the spiritual birth, so lightly considered, so sparsely urged, in the current theology of the present day? Is it because it does not "pay," lest many of the carnal, material supporters of the secular machinery of the organized theology of the day should be driven from

their positions within their pale, if the necessity of the new birth is faithfully urged, as it really ought to be, for the salvation of souls?

When a soul is "born again," born afresh, or born "from above," a spiritual existence or life begins with the responsible, individual man, that continues forever throughout the never-ending cycles of eternity. When this new birth takes place, with the Christ-acceptor, it is then that the responsibility comes in to walk after the Spirit, but not before. A work of God is begun in the soul that cannot be reversed! Go forward! is the admonition of the Holy Spirit, and He is ever ready to do the work in the believer if He is not resisted by the flesh within. God's Word is: "He that hath begun a good work in you will carry it on to the day of the Lord Jesus." If the work in the soul is really in accordance with the truth of God for this dispensation, the work will stand, because it is according to the mind of God.

But if, on the other hand, souls seek to be saved by works as under law, God will not add his blessing to such hopes and expectations, because not in accordance with the work of salvation by grace which He is carrying forward now. There is no permanency to any work on the basis of human effort now, and as it is all of God that will stand the test, how important that we "rightly divide the word of truth," and base our hopes and expectations on God's Word as applying to the dispensation or time in which we live. A perfect standing in Christ is the result of trusting fully in His finished work, because the action of faith rests in what He has accomplished, not in what self can do. And here we can profitably allude to the very marked contrast between the "corruptible" and "incorrupt-

tible " found in our text. " Corruptible " is that which God disapproves and is forced to condemn, as a God who is righteous and must be true to Himself. It is a condition of nature with that totally depraved status before God, as under the headship of the first Adam, which cannot stand acceptably before God, and must meet the judgment of God; His wrath abiding on all who are unwilling to accept the offer of salvation in the person of His well-beloved Son. Man's condition in nature is set forth in very positive terms in the Word of God.

Respecting the heart of the natural man, it is declared that it is " deceitful above all things and desperately wicked, who can know it." Jer. 17, 9.

Respecting the character, the Apostle Paul sets forth that of the natural man in Romans 3, 9-18, thus: " What then? Are we better than they? No, in no wise; for we have before proved both Jews and Gentiles that they are all under sin. As, it is written, There is none righteous, no not one. There is none that understandeth, there is none that seeketh after God.

They are together become unprofitable; there is none that doeth good, no not one:

Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:

Whose mouth is full of cursing and bitterness:

Their feet are swift to shed blood:

Destruction and misery are in their ways:

And the way of peace have they not known:

There is no fear of God before their eyes."

What a record of corruptible character is here

presented; a perfect photograph of man under the old Adam headship.

Concerning the knowledge of the Truth, it is recorded: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto Him; neither can he know them, because they are spiritually discerned." 1st Cor. 2, 14.

Again: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." Verse 9.

The natural man is here spoken of as having no knowledge of what God has in store for His believing ones, just in contrast with what we see in the 10th verse respecting Christians, thus: "But God hath revealed them unto us by His Spirit." As to the indwelling of the natural man's flesh, it is written: "I know that in me (that is, in my flesh) there dwelleth no good thing." Rom. 7, 18.

The Lord Jesus, in His interview with Nicodemus, gave no place for the flesh; admitted no standing for it in God's economy of grace, which He came to set forth, but His declaration was emphatic: "Ye must be born again!" "That which is born of the flesh is flesh," it could be nothing more, and "that which is born of the Spirit is Spirit," an entirely opposite condition and standing before God. St. John 3, 3-7. As to the result of living after the flesh, we have: "He that soweth the flesh shall of the flesh reap corruption"; conversely, the life after the Spirit is: "He that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6, 8.

The end of a corruptible life is the lake of fire, for "Whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20, 15.

As "works" will be the ground of judgment at the Great White Throne, a life that had been without the redeeming and cleansing power of the blood of Christ will be pronounced "corruptible," because born of corruptible seed under nature.

But strong in contrast to all this is the life of incorruptibility, born of "incorruptible seed." Life under the Headship of the Second Adam is just opposite to the condition of death "in trespasses and sins" under the first Adam. The status and aspect of the individual man before God is changed entirely! There can be no affinity or agreement between the two aspects or conditions before God! Even though the natural man dress up his life and conduct in a beautiful outward, moral garment, before God he is "corrupt according to the deceitful lusts" of his old Adam nature, and so long as he goes on in the strength of the flesh without Christ, Satan will allow him to pass on as a fine moral specimen of fleshly imitation, and point to him as a pattern of morality and human consistency; but let this same worldly-respectable moralist find Christ as his saving portion, it is then that he will become a special mark for the "fiery darts" of the devil, who will seek to trip his feet with every conceivable snare. The man who desires to honor God in the incorruptibility of the life under the Headship of Christ, must expect to stem the tide of temptation and carnal detraction.

If he is a living, faithful witness of the truth as it is in Christ, he will be sure to find the tongue of scandal casting the foul slime of slander upon him in some form, to counteract, if possible, his usefulness and testimony for Christ. But this will only serve to throw him by faith more into touch and confidence with his

Risen Lord as his source of strength and comfort, for it is the Word of God that has been the power of his new birth, as energized by the Holy Spirit, and it is that same Word, embodied in Christ, that enables him to stand in a place of acceptability before God, complete in the new relationship which takes the place of the old Adam life, with its carnal hopes and earthly expectations. As Christ is the Word of God embodied in a man, "for the Word was made flesh and dwelt among us, full of grace and truth," St. John 1, 14, so we, as born of the Word, are in Christ in the new creation, for "if any man be in Christ, he is a new creation." 2 Cor. 5, 17. And "as ye have received Christ Jesus the Lord, so walk ye in Him, rooted and built up in Him, and established in the faith as we have been taught, abounding therein with thanksgiving." Col. 2, 6-7. The co-operation of the Word and the Spirit, in the birth of the Christian, is clearly set forth by our Lord to Nicodemus, thus: "Jesus answered, Verily, verily, I say unto thee, except a man be born of water (which here means the Word), and of the Spirit, he cannot enter into the kingdom of God." St. John 3, 5. Some would apply the term "water" in the above scripture, to water baptism; but as there can be no saving efficacy in an act of the flesh, and as this baptism view would exclude the Word in the agency of the new birth, it must be rejected by every spiritual mind.

And as an agent of power imparts its character to what it produces, it follows that the birth from above, produced through the power of the Eternal Word and the Eternal Spirit, is an eternal birth, as the commencement of an eternal life, which is the product of the "Word of God, which liveth and abideth forever." And those having this "new birth" are also

"partakers of the Divine Nature," 2nd Pet. i, 4, and have "Chirst in them, the hope of glory." Col. i, 27. All these are corresponding aspects of the new life into which the Christian enters as a consequent result of being brought nigh by the blood of Christ.

The abiding continuance of the Word of God is a comforting and establishing theme for the soul of the Christian. For him to realize that his life is forever linked up with Christ, who is the Incarnate Word, and who is the Eternal Life, whom (as John expressed it), "our hands have handled of the Word of life," 1st John i, 1-2, and to realize, too, that this sure link cannot be broken, is to the Christian a great source of comfort and blessing. In this doctrine of the security of the Christian, God's wonderful provisions of grace shine forth with resplendent brilliancy, and it abounds with the rich results of consolation and comfort to faithful, trusting hearts. The entrance of this crowning doctrine to the Christian's rest of heart marks an era in his life of faith, especially if he have at any time labored under the dangerous delusion that God will allow any of His children to be lost after He has saved them by the precious blood of His well-beloved Son.

Oh, may the Lord's redeemed ones be cautious in their doctrinal instruction, lest they dishonor their Risen Lord, by a low estimate of the glorious provisions of His redeeming grace. The blood-bought purchase and redemption of the Church of God, composed as it is of members chosen out of the world by the power of the Spirit and the Word of God, is a work of as sure and enduring permanency as any other great and important work He has ever carried forward, and to allow that this great work can be annulled by any device of Satan, either within or without

the individual believer, is a clear admission that Satan is stronger than the Lord Jesus, which is positively Christ-dishonoring, to say the least.

And to conclude our meditations on the portion of the Word of God which we have had under consideration, let us add, may we give the Word of God its royal place in our hearts ever, and never allow the standard to be lowered, to suit the comprehension and convenience of the natural man, or place it in any way on a level with the productions of man, who is ever ready to exalt his work, to supplant, if possible, the Word of God. May the Lord's own people ever prove faithful to their trust of holding forth and defending the Word of God in its inerrancy and accuracy, thus proving faithful to the trust reposed in them. We may further add here that those of God's redeemed people who accept the scriptures concerning the election of the Church in Christ before the foundation of the world, Rom. 8, 29-30; Eph. 1, 4-5; 1 Pet. 1, 2; are those who see clearly the secure place into which the Christian is brought in Christ in the new creation place, and having both the word of God and the inward assurance of the Holy Spirit to confirm that important truth in their souls. Of this class, we may mention Presbyterians, Baptists, Congregationalists, Brethren (so called), and others. And, therefore, those who hold and preach the necessity of the "new birth" in order to come into a Christian standing, yet believe that one so born of the Spirit and the Eternal Word can fall away and be lost eternally. Of this class we may mention the various sections of the Methodist believers, the Holiness Movement, and others. May the Lord bring all His redeemed ones to see eye to eye on this and other important doctrines. Amen!

DISCOURSE 17.

Sowing and Reaping.

"Be not deceived ; God is not mocked, for whatsoever a man soweth, that shall he also reap ; if he sow to the flesh, he shall of his flesh reap corruption ; if he sow to the spirit, he shall of the spirit reap life everlasting." —Gal. 6 : 7-8.

The deceptive tendencies of human nature. God's immutability, which cannot be mocked or deceived. Sowing to the flesh and its result. Sowing to the Spirit and its fruit. Appeal to those without.

The natural tendency of the human heart is to that which produces deception. Out of Christ, man cannot form right views of the condition of things around, or right conceptions of the inward work of truth in the souls of others. Nor can he estimate the true value of the work of God in the soul, for "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him ; and he cannot know them, because they are spiritually discerned." 1 Cor. 2, 14 (R.V.) The reality which is produced in the soul, by faith in the merits of Christ, is the direct opposite of the deceptive estimate of the human heart. The great hindrance to the growth of spiritual power in the Church of God to-day is the prevalence of human estimate, and production of humanizing influences, to

excite human admiration, and court and invite human patronage. That wholesome admonition, "Whatsoever ye do, work heartily as unto the Lord and not unto men," Col. 3, 23, is largely lost sight of in the anxious desire to pamper to the admiration of men. And this man-ward effort is positively deceptive in its character, because under the garb of devotion to God lurks the fleshly religiousness that is a positive barrier to true spiritual growth.

And when this kind of deception exists in the soul, it is easily discovered by bringing to bear upon it the searching power of the truth of God. Any one afflicted by it usually has a large stock of self-conceit in mind, and when the truth of God is presented, there is a proud assumption of wisdom, that positively wards off and prevents the entrance and reception of that which would serve to edify and comfort, viz., spiritual instruction.

And here will we bring in the stable, immutable Character of God as a test of all that seems to be, that God may be true to the soul as a standard by which every human effort may be tried and estimated. It is only in the light of the Sanctuary of God that everything can be fully revealed as to its character and value, and it is our privilege to carry everything there by faith, and as we do so, the permanency and unchangeableness of God's character reveals itself, and shines upon everything we bring before Him, to give us a clear conception of it as He views it. And because God is what He is as immutable, He cannot be either deceived or mocked. A changeable, fluctuating mind may be easily deceived, because it is in natural affinity with deceptive or unreal elements; hence, it accepts and affiliates with that which it can compre-

hend and enjoy of its own kind. The soul that draws largely upon God for its life-food, because it is brought nigh through faith in the shed blood of His own well-beloved Son, will have a measure of spiritual discernment to discover deception, to unmask and reject it, and go on with God in the work of furthering His truth and purposes in the world. The more we draw on Christ as our living, sustaining Head, the richer and deeper will be our spiritual life, and the higher our enjoyments of what is revealed in His own Divine Person. The heart naturally looks for and recognizes a pattern or model outside of and above itself, and the most perfect object the Christian can have is Christ, because of His own perfect expression of what God is, not only as immutable (for Christ is the same, yesterday, and to-day, and forever), but as Love, for "God is Love," and Christ, when He was on earth, so fully expressed His love for His Church, that He gave Himself for it, thus bringing out the deep, full, and heart-satisfying reality of God's divine character, just the opposite of human deception and mockery, under Satanic energy. And because God is Love, and because He is immutable, He is also true to Himself in every other of His divine attributes, and this should be a warning to every one that presumes to attempt to deceive God, for very soon the deception will be unmasked and exposed before the All-seeing Eye of a just and holy God. And here we may glance for a moment at the results of sowing to the flesh, with all its deceptive attempts to satisfy the natural cravings of the human heart. Our text says "corruption" is the legitimate outcome of sowing to the flesh and corruption, as we have seen, is what God hates and will punish by the exhibition of His divine wrath. He that

sows to the flesh shall of the flesh reap corruption. The flesh in activity cannot bring forth anything to meet God's approval, for "they that are in the flesh cannot please God." Rom. 8, 8. We have the works of the flesh plainly set forth in Gal. 5, 19-21, and that in striking contrast with the fruit of the Spirit: "The works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like," and this word, "such like," includes a large range of foolish, trifling life, which God must judge and punish, as opposed to His Truth, as it was revealed on earth in the Person of His Son. Any practice in life that dissipates serious mindedness, and produces a careless disregard to the things of God, that feeds the sentimentalities of the natural heart and keeps out Christ, is of the flesh, and is included in the "such like" of the present day, which is fraught with so many inventions to take up the minds and attention of poor frail people, who are ready for fleshly amusement, instead of spiritual edification. Many a practice that bears the title of "no harm" by those who follow it, proves to be just the thing that Satan would have them to do, to prevent the searching power of God's Word from entering the soul to bring in Christ and salvation. Under the word "amusement," we have a multiplicity of wretched devices of Satan, with which the minds of careless people are taken up, to keep them bustling along through life, to divert their minds from the offers of eternal life as presented in God's Word. No matter what it is, so that it keeps people from Christ, Satan is perfectly willing they should practice it. But if they get concerned about

their souls, and begin to think seriously of embracing the offers of salvation through Christ's atoning blood, it is then the devil will bestir himself actively to hinder them. Even the needful duties of life can so intensely occupy the mind as to shut out all desire or leisure for the things of God, and can become to us a snare of Satan, to lead away into the mazes of materialism, unbelief and open infidelity. It is a wonderful thing to live on the earth in the body; it is where we can avail ourselves of the help of our Risen Lord, and where the whole current of our life for eternity will be forever shaped and carried out. O how desirable that we enter into this momentous and all-important issue. It is in eternity that we will reap the full and never-dying results of our sowing here. "If we sow to the flesh, we shall of the flesh reap corruption," but it is a blessed thought and promise that "if we sow to the Spirit, we shall of the Spirit reap life everlasting." What a volume of contrasts and opposites the Word of God is! All through its various delineations of human life and responsibility, we have two currents prominently set forth, just opposite in character and results, and including in their ultimate for weal or woe, the whole scope of human existence and effort. The hidden springs of human life, with their corresponding motives and out-wrought efforts, are judged in character, and set forth in positive terms as God views them, and as He estimates their final condemnation or reward.

The moral history of man's existence on this planet, for the past fifty-nine centuries, is faithfully delineated, and the future, until all is settled in the eternal state, is so pointedly depicted, that any one who seeks to know, by the aid of the Holy Spirit, what is

the whole scope of God's dealing with the human race, can know by patiently waiting upon God in the attitude of quiet desire and willingness to receive, what God is only too anxious (speaking reverently) to impart and establish in the hearts and understandings of His believing people. We may ask here with profit, how are we to sow to the Spirit, that we may of the Spirit reap life everlasting? "Everlasting" or "eternal" life is only to be entered into by being "born afresh" by the Spirit and the Word of God. St. John 3, 3-8. There can be no sight of, or entrance into, the kingdom of God until this "new birth" is entered into by the believing heart. The Lord Jesus settled that question when He was on the earth, and as that is the first step in the work of sowing to the Spirit, it is important that the first step be taken with true-hearted subjection to the will of God. But you may properly ask, how is this first step to be taken? How can I have this new birth? By taking God at His Word!

His Word declares that "as in Adam all die, so in Christ shall all be made alive." 1st Cor. 15, 22.

Man, in his old Adam condition, is "dead in trespasses and sins"; Eph. 2, 1. He is in need of a Sacrifice for his sins, and a Substitute to stand in his stead before God, as One who suffered, "the just for the unjust," to bring souls to God. God has provided this Sacrifice and Substitute in the Person of His Son, our Lord Jesus Christ. On the Cross He finished the work of redemption for all who are willing to believe on and own Him as their needed Sacrifice and Substitute before God.

This question we emphasize as the first and all-important one in the salvation, or new birth, of the Christian.

Here the responsibility of man comes in, to accept what God has provided in the Person of His Son: to take the first step in the great work of redemption, and follow it up by yielding to the teaching of God's Word, and the guidance of the Holy Spirit. Let us cite a few passages of God's Word to support this all-important point:—

As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.

That whosoever believeth in Him, should not perish, but have eternal life.

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

He that believeth in Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God.

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life, but the wrath of God abideth on him. St. John 3, 14-36.

We might support these scriptures by other quotations, but if we recognize God's own Word as supreme authority, as all true Christians ought to do, and as all true seekers of salvation should be willing to do, these we have cited are sufficient to convince any reasonable mind that man, in nature, is lost until he is saved; is under the wrath of God until he takes shelter under the blood of Christ; and is dead in trespasses and sins until he believes on the Lord Jesus Christ for salvation, and has eternal or everlasting life as a result of his faith, acting in accordance with God's Word.

It is not for man to sit down and try to reason out

God, and wonder why man should be created to fall into sin, and be forced to believe in the Name of His well-beloved Son for salvation; but it is man's business to accept the fact as God declares it in His Word, and "receive with meekness the engrafted Word which is able to save the soul."

Human conceptions and reason can never fathom and search out God, and the sooner the poor, unsaved sinner, like the leper, owns his condition as "unclean," it is then he is in a fit condition to receive the needed salvation.

We begin to sow to the Spirit when faith begins its activities in the soul, and we yield to the power of that Spirit, and take God at His Word. The whole secret of salvation, and in growing in the new life, lies in our willingness to believe God. And this is sowing to the Spirit!

And as we go forward under the leadings and power of the Spirit of God, as He applies the Word to our understanding, we grow in the new life, and learn something of its divine realities as they are revealed to our waiting hearts.

We learn that true Christians compose the Church of God, and that in the purpose of God, we were associated with or conformed to the image of Christ before the foundation of the world, and that we are in that same purpose now, to faith dead, buried and risen with Him, and able to walk in newness of life, and in resurrection life with Him, able to claim death as ours, as an open door to the presence of Christ; able now to shout victory! and exclaim: Death where is thy sting, grave where is thy victory! This wonderful attitude of triumph is quite the opposite of Satanic bondage, and all along the course of the Spirit's leadings we

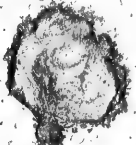
have the same freedom from the power of Satan as it works through the flesh, and a ready entering into the joyous liberty of the new life as it is in Christ, with the corresponding fruits of the Spirit. We have the fruits of the Spirit set forth in Gal. 5, 22, and they are, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law. In the out-cropping of these precious fruits in the life of the Christian, no law can have a ground for action. If there is no action against the spirit of the law in the life of the Christian, but a bringing forth of the fruits of the Spirit instead, it is evidence that the "life everlasting," of which our text speaks, is having its course in the soul of the Christian, and he is reaping the result of his sowing, in the enjoyment of these blessed fruits. But this reaping does not end with the scene through which we are now passing. If by faith we enter into the rich experience of life everlasting now, how much more will its bright, wonderful realities shine forth for our participation and enjoyment in the never-ending eternity to which we are hastening. What an incentive to activity in spiritual effort is this blessed promise to the Christian! An eternal association with the Lord, with God the Father and the holy angels, with the saints who have gone before, and all who are brought into favor with God in any way, will be a portion of the reaping as a consequence of sowing to the Spirit. Our life here in this world is but the preface or introduction to the life that we must enter more fully and richly into in the great and boundless eternity to which we are hastening. If the Holy Spirit has had power to engage your heart with Christ while here, and given you an unhindered comprehension of His divine character, and the rich-

ness and fulness of His office-work in God's Presence for His own people, as well as the glories which attach to and surround His blessed Person, what a rich entering in will be your portion when divested of this body of humiliation, and you have put on immortality in the presence of Christ, and when all the spiritual activities have begun here, will have their full unhindered development and unrestrained activities there.

To you that have not begun to enter in to the work of sowing to the Spirit, we offer a word of appeal to consider whether there is anything in this blessed theme to attract your heart, and engage the action of your minds to desire to enter into the rich realities of eternal life, and to reap its fruits of salvation, comfort and blessing in the presence of God. Has the truth of God no attraction for you in any way, or can you not yield to the ever-ready and ever-present power of the Holy Spirit to apply what is presented to you concerning the salvation of God? Surely, if you do, you can count on God to give the much desired result of everlasting life, with all its wonderful realities and blessings. Consider these things seriously and earnestly, and do not dismiss them from mind until the rich realities have been produced within you, of peace, joy, and consolation in the Holy Ghost. May this be your present portion, that the sowing of your life here may be everlasting peace and joy in the world to come.

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DISCOURSE 18.

From Death to Life.

"You hath he quickened, who were dead in trespasses and in sins."—Eph. 2 : 1.

The question of life and death scripturally considered. How death came into the world as a result of disobedience. Man under probation down through the centuries. Grace and Truth in the Person of Christ. The Word of God to the sinner. Exhortation.

When we consider the question of "life" and "death" in the light of God's Word, we are struck with the special application of the terms as compared with the common acceptance of the same, as they occur in the ordinary parlance of men. Men regard the terms, life and death, as applied to the physical man, to the corporeal existence, as it appears to the natural eye. A man is said to be alive, if he can breathe and exert his natural volition in any way, but if the breath is out of his body, and his blood, which is the principle of life, ceases to circulate, he is regarded as dead, and is buried, or put away out of the sight of his fellow-men. But God's Word regards man as dead or alive according to the state or condition he is in spiritually. When God put man under the test in Eden, He declared, with regard to the disobedience attached to the

test: "In the day thou eatest thereof, thou shalt surely die." Man ate the forbidden fruit, and by this act of disobedience, sin entered into the world, and as "the wages of sin is death," this sure penalty has its application both in a physical and spiritual aspect: When Adam and Eve tasted the fruit of the tree of knowledge of good and evil, physical death was not the immediate result, but the sentence of death applied at once as to the soul and spirit: The consequence of the disobedience of Adam, as to his physical condition, was expulsion from the garden of Eden, where every want was supplied without effort or care, and he, in future, was doomed to earn his bread by the sweat of his brow. Gen. 3, 19. As to his body, under the curse he was "to return to the ground; for out of it wast thou taken; for dust thou art, and unto dust thou shalt return." This was Adam's physical death, if salvation did not come in from God in any way; and this did apply to his physical body upon the death of it, as this same "dust to dust" condition now applies to every human body, now subject to the dissolution of physical death. But God offered salvation to Adam and Eve in the promise that the seed of the woman should bruise the head of the serpent, who had by his temptation brought in this condition of death. Gen. 3, 15. Through this promise Adam and Eve were saved, as we believe, from the clothing that God put on them. "Unto Adam also, and to his wife, did the Lord God make coats of skins and clothed them." Verse 21. Clothing is the outward evidence of the inward condition, and as the miserable fig-leaved aprons of self-righteousness, with which Adam and Eve sought to hide their guilt, verse 7, only proved that nothing could be gained by their own puny efforts, so the "coats of skins," which God

provided, were fitting emblems of the Sacrifice of Christ which God would provide, when the "seed of the woman" should accomplish salvation by bruising the head of the serpent. Thus, God's ways will surely accomplish when salvation is the work in hand, while man's busy, anxious efforts are utterly unavailing. God must have the glory of saving lost man, and that in His own appointed way, and man born into the world is lost until he is saved, is dead in trespasses and sins until he is quickened into life by the power of the Holy Ghost and the Word of God.

Death and life, in the light of the Scriptures, means, therefore, the spiritual condition of the person; whether in Adam or in Christ, whether lost or saved; whether a child of God or an unsaved sinner; and this is the true application of the terms in the sight of God. All who fall asleep in Christ will have a part in the first resurrection, and are called blessed and holy, and on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years. Rev. 20, 6.

But upon those who die in their sins, the second death hath power, and are looked upon, as John writes of them, "I saw the dead (wicked), small and great, stand before God; and the books were opened; and another was opened, which is the book of life; and the (wicked) dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead (wicked) which were in it; and death and hell delivered up the dead (wicked) which were in them: and they were judged every man according to their works. And death and hades were cast into the lake of fire.

This is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire." Verses 12-15.

We see, then, that God in His Word regards the wicked as dead, while the saved as those made alive in Christ. The death of the body is to the Christian an open door to the presence of Christ, while to the wicked it is ever a positive barrier to salvation. "For it is appointed unto men (unsaved sinners) once to die, and after this the judgment." Christ is to the Christian a Savior, but to the sinner after death, He is a Judge.

Let us consider how death came into the world as a result of disobedience.

Satan is said to "hold the power of death," and he is also spoken of as being the father of lies. John 8, 44. When Satan deceived Eve by denying what God had said, he induced her to disobey by telling a lie. Gen. 3, 3-5. When the lie took its effect on the mind of Eve, she easily yielded to the temptation to taste the fruit. God had attached the penalty of death to the act of disobedience, which means a broken law. So the wages of sin is death, and the strength or essence of sin is the law broken. It is a manifestation of God's power to give life; on the other hand, Satan holds the power of death, and when he worked his lie to completion in Eve, it brought forth death. Here we get the activities which bring in death.

Every man is tempted when he is drawn away of his own lust and enticed. Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death. James, 14-15. Satan, by declaring to Eve (and by his declaration gave God the lie), "Ye shall not surely die, for God doth know that

in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. 3, 4-5. He was then able to bring in the three principles which constitute his world of death. Mark the power his lie exerted upon Eve.

And when the woman saw (mark what she did see), that the tree was good for food (here we get the lust of the flesh), and that it was pleasant to the eyes (here the lust of the eye), and a tree to be desired to make one wise (and here the pride of life), she took of the fruit thereof and did eat, and gave also unto her husband, and he did eat. Verse 6.

In this sight of Satan's world, and its principles, we get the strength of the temptation that brought death into the world.

The lust of ambition, "Ye shall be as gods"; the lust of the flesh for good food; the lust of the eye for a fine appearance; the lust for human wisdom as the pride of life, all combined as a powerful conception or lust to bring forth the sin of tasting the fruit, and when this act of disobedience, this sin, was finished, it was then it brought forth death. This is the process by which death came into the world, and these elements of Satan's world, which produce death, are the prominent characteristics of the condition of things now on the earth under the domination of Satan, as "god" and "prince" of this "present evil world."

We find these three principles of death brought to bear on the Lord Jesus Christ by Satan in the wilderness. After our Lord had fasted "forty days and forty nights," the devil tempted Him to exercise His power to produce food: "If thou be the Son of God, command that these stones be made bread."

By this Satan tempts our Lord's manhood with

the "lust of the flesh," to induce Him, if possible, to step out of the place of dependence, to use His divinity to supply the demands of His physical nature. But our Lord meets this onslaught of Satanic craft with the unerring Word, thus: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Our Lord, as a man, used the "sword of the Spirit, which is the Word of God," to defeat the common enemy of mankind.

The temptation, under "the lust of the eye," Satan's second principle of death, comes in when he takes our Lord "up into an exceeding high mountain and sheweth Him all the kingdoms of the world, in a moment of time, and saith unto Him, All these will I give Thee, if Thou wilt fall down and worship me." The Lord's reply to this temptation is full of divine significance: "Get thee hence, Satan (his future name) for it is written, thou shalt worship the Lord thy God and Him only shalt thou serve." Here, again, the "written" Word serves as a power to defeat the enemy.

The third principle of Satan's death power, "the pride of life," was brought to bear on our Lord in the temptation to cast Himself down from the pinnacle of the temple. In this peculiar part of the temptation, Satan uses the word, "it is written," but the Lord confronts him with, "it is written again, Thou shalt not tempt the Lord thy God, and Him only shalt thou serve." Matt. 4, 3-10.

Thus did our Lord fully discomfit and drive Satan from Him with the use of the written Word, and it is the privilege of His people to do the same thing now. "The Word of God, which liveth and abideth forever" is for the Christian to use, as the "sword of the

Spirit," against Satan, with all his devices. These three principles of the realm of Satan are again presented in 1st John 2, 15-16 verses: "Love not the world, nor the things that are in the world; for if any man love the world, the love of the Father is not in him."

"For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but of the world." And if we go out into the great world around us, we find these three things are the prominent characteristics of mankind away from God. This cannot be honestly denied!

And all down through the ages, man was under probation; God testing him under various tests, and man signally failing under the tests, until God brought His own Son into the world; and He did not fail, for He done all the things that pleased the Father. At the opening of His ministry, as He was about to be baptized by John, His fore-runner, the Holy Spirit descended upon Him in the form of a dove, and a voice from heaven announced the pleasure of the Father in His well-beloved: "This is my beloved Son, in whom I am well pleased." Matt. 3, 16-17. Many modern theologians hold that man is now under probation until he accepts God's offer of salvation in Christ, but this is a theological view without scriptural foundation. The whole scope of scriptural evidence clearly proves man as shut up in sin, without any escape but by the atonement which God has provided, through the shed blood of His only begotten Son.

Tried under conscience from the fall of Adam to the Flood, man's record was violence and bloodshed. Gen. 6, 11-13.

Tried after the Flood, under human government,

until the calling of Abraham, and man's record showed the idolatry of the nations. Abraham was called out of the idolatry around him, and told by God to go out unto the land of Canaan, and into the land of Canaan they came. Gen. 12, 1-9. Even Abraham, who is called "the friend of God," and the "father of the faithful" lamentably failed, in lying to Pharaoh, king of Egypt, verses 13-20, and to Abimelech, king of Gerar, chap. 20, 2-5. And in all the tests to which man was subjected, the same result of failure was recorded. But when grace and truth was revealed in the Person of our Lord Jesus Christ, man was then responsible to accept Him as the only One who could stand as a Daysman between God and the sinner, and it was upon the reception of Him as God's provided Sacrifice that man could be reconciled to God.

This divine prerogative of God to provide a Sacrifice and Ransom for fallen man is the stumbling-stone to all the self-righteous philosophers of the present day, who, in their puffed-up estimation of self, and refined, educated human nature, are too proud in heart to accept salvation on God's terms, and instead of taking Him at His Word, and owning their need of God's provision in their lost condition, they set themselves at work to deny God's Word, and by this, positively resist the very means which God has provided for their redemption.

This thought will bear emphasis, because it is the striking characteristic of this time, to offer subtle and refined opposition to the truth of salvation, and it is to present a solemn warning to the honest, earnest enquirers of the rising generation, that they may be on their guard against the attacks of Satanic craft and energy, that God's own Truth may be vindicated and have free course, and be glorified.

And in face of the solemn fact, that God has provided for man's abject need, we have the deep responsibility of man to accept the offered means of escape. This one solemn thought it would be well for all cavillers and opponents of God's Word to consider, that He has not taken so much pains, and entered into such a condescending, beseeching attitude, toward the children of men, without attaching the alternative of a corresponding punishment if His offers are rejected, to that of a rich, glorious reward if they are accepted. He who neglects this so great salvation will be forced to raise the disconsolate wail: "The harvest is past, the summer is ended, and my soul is not saved!"

What a horrible condition that soul will be in when it awakes up to the dreadful reality, that it is not saved, after the death of the body has shut off all hope of a return to God. Oh, unsaved soul, heed the warning now! Now is the day of salvation, now is the time accepted; while in the body with your faculties in full play to enable you to heed the warning, and close in with the offers of divine mercy. And

"While the lamp of life holds out to burn,
The vilest sinner may return."

None are too far gone in the mazes of sin and unbelief, to meet a beseeching Savior, if they will but return to the open arms of love held forth to embrace them! You treat every offer for your temporal benefit as a gracious boon; you embrace every opportunity of advancement in worldly honor and preferment with alacrity and eager desire, but you pass by this by far greatest treasure of the soul's salvation with studied contempt and indifference; affecting to despise the persons and instrumentalities which God is mercifully

raising up for your eternal welfare. But you cannot charge God with neglect to use the most anxious offers for your salvation. He is true to Himself, and will vindicate His own solemnly expressed desires for your safety, by giving you over, if you reject His Son, to a desolate and miserable condition, and that for all eternity! O may you "be wise to-day, 'tis madness to defer!" Let the Lord of glory have His way with you, allow Him to draw you with the cords of love, and you will ever be thankful and grateful throughout eternity. The wonderful facilities of the present day for the gospel to reach the souls of men and women who are willing to receive it, but too clearly prove God's great desire for the salvation of mankind. These facilities are of His own ordering, and should be looked upon by the children of men as an evidence of His love working out for man's salvation and blessing. What else do they prove?

But while they speak in such vivid terms of His love and willingness to save rebellious man, they will correspondingly exonerate Him and justify Him in judgment of those who turn from and despise these gracious offers. O poor unsaved sinner, this is your day of grace, in which to flee from the wrath to come. Will you profit by it, by accepting God's proffered salvation now? Close in with God's offer now, for Christ's sake, who bought you with His own precious blood, and for your own soul's sake. Amen!

DISCOURSE 19.

God in Human Nature.

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil."—Heb. 3 : 14.

The Incarnation of Christ and its importance. The aspect of death and its relation to the Christian. The responsibilities of the Christian in connection with the death of Christ. The passover as a type of the Lord's Supper. Read Ex. 12 : 1-11; Numbers 9 : 1-5; Josh. 5 : 10-11.

When we consider the wonderful and sublime truth of the Incarnation of Christ, as "God manifest in the flesh," we realize, indeed, that "great is the mystery of godliness," and as the Holy Spirit unfolds to our waiting hearts the richness of the theme, we are able to see how God's divine character ~~has~~ shines forth to reach the hearts of men, and draw them out in love and admiration to Himself.

God chose to express what He is as God, in the Person of Jesus Christ when on earth, and "he that hath seen Me hath seen the Father," St. John 14, 9, was His own words to Phillip, in reply to his expressed desire to see the Father; and as we contemplate the lowly, submissive life of the Son of God on the earth, we learn something (as we are able to enter into it)

of the loving, condescending character of our God and Father, as His love for His erring creatures manifests itself through the humanity and divinity of Jesus Christ. No theme of God's Word will serve to bring us into a conscious relationship to our God and Father more fully and sensitively than this opening thought of our text, "For as much then as the children were made partakers of flesh and blood," this was the attitude they were in before God, ere the Son came to earth to bring them into or manifest them in their true relationship; "he also Himself likewise took part of the same." Seen in the purpose of God, as the children were in Christ before the foundation of the world, and created as they were on the earth as partakers of flesh and blood, it was in the wondrous saving plan of the Father that His well-beloved Son, who alone could fully represent Him on earth, should come down to the circumstances of those He came to save; and in the very human nature as partakers of flesh and blood, with which the children were found clothed; He also Himself likewise (mark the double declaration) took part of the same; was clothed in the same flesh and blood humanity; and "in all things it behooved Him to be made like unto His brethren." He also took "not hold of angels, but of the seed of Abraham he taketh hold," (margin); and "was tempted in like manner, and in all things as the children, yet without sin." What a solemn, sweeping, obliterating truth this is to all the false, corrupting, non-science theories of evolution! And as our Lord went through death to deliver His own from its power, we may rightly enquire in what relation does the Christian now stand to death, since he became connected to the One "who came to destroy the works of the devil?"

Paul writes to his Christian brethren, that all things are yours, "whether life or death"; so that, death becomes a servant to the Christian; it comes in to set him free from this world, to go to be with his Lord. While it is but right to desire life in this scene, that we may be used of God to do His work that He may have for us to do, yet the terror and sting of death is gone for the child of God, as his sins were borne in the body of Jesus Christ, his Savior, on Calvary's Cross, and this has freed him from the power of sin, which is the sting of death.

Instead of walking in bondage, the child of God steps forth into the light and liberty of that "perfect love which casteth out fear," for the fear of death hath torment, and the sinner has before him "the fearful looking for of judgment, which will devour the adversaries." In view of what we call "death," that is, of the body, the Apostle Paul could say: "for me to depart and be with Christ is far better; to remain is needful for you!" What was Paul's experience and hope, is the same for every one of God's redeemed ones, if they will but enter into, by faith, the rich realities and privileges of the position or standing into which they are brought by the blood of God's only begotten Son! A lively, vigilant faith, that "see to its seal that God is true," can enter in and enjoy this wonderful attitude before God, and as the one who does so enter into its value, and participate in its wonderful delivering power, goes on from day to day, with the eye of his faith bright with a look for the coming Presence of his Risen Lord, his hold of earthly things relaxes, their interests lose power upon his spirit, and he lives in the power of expectancy and anticipation, in living touch with the pole-star of all his hopes, his blessed Risen

Lord. What is there on earth, or what can the world offer of its brightest and most desired treasures and privileges, to compare with this blood-bought attitude of freedom from the sting and power of death, which only the Christian is permitted to enter into and enjoy? Men say, with an air of anxious concern, "in the midst of life we are in death," but the child of God can exultingly declare, "in the midst of death we are in life." Amid all the death-stamped existence around him, he walks in the power of a risen life in Christ, and "the life also of Jesus is manifest in his mortal flesh," if he rise, by faith, into the possibilities and glorious privilege of his calling in Christ.

What profit would an earthly inheritance be to the heir if he failed or neglected to enter upon and possess what had been bequeathed to him? So with God's children; if they fail to walk in this place of deliverance from the power and bondage of death, they do not possess and profit by what the death of Christ has bequeathed them!

And now we come to the responsibilities into which they are called to walk. We have been talking briefly on the privileges they may enjoy, if they will, of immunity from the power of death; but there is a responsible side to this wondrous life into which they are brought. Christ, when He went into death and rose again, He "bruised the serpent's head" according to the promise of God to our first parents. Gen. 3, 15. And He did another important thing: He wrenched the weapon of death out of the grasp of the devil, and what did He do with it? He gave it to His redeemed ones, and now death is theirs, as we have seen, to do a work of favor for them, to introduce them into the Presence of the One who went into death to deliver

them from its power. And while He leaves them in this world, to walk in it as strangers and pilgrims, He expects something of them, in connection with this wonderful place of favor into which He has introduced them. One very important thing He does expect of them: that they will not be ashamed of Him before men. He desires witnesses for Himself; a testimony by His own children of the richness and value of His death for them, and of His resurrection for their justification before a righteous God.

And in connection with this testimony, He expects them to urge His claims, as a Creator-God, upon the unbelieving world around them, and press to accept, as they themselves have done, His gracious offers of salvation as a Savior-God. He expects them to "present their bodies, a living sacrifice, holy and acceptable, unto God, which is their reasonable service." Rom. 12, 1. When He bestows a gift for service upon any one of His own people, He expects that one to use his or her gift to the glory of God, and not to neglect the gift that is in them, or use it for their own glory and self-advancement.

In these days of man-elevation and expediency, the motives for service are so mixed and covered, that only the eye of God, who knows all things, can detect what is genuine and true to Himself, and all that we can do is to estimate its value according to the manifested fruits, and leave the work of granting the reward to God, who only knows what is valuable in His sight. The death of Christ must be remembered by His people in His own appointed way. The memorial of the Lord's Supper, instituted by Himself before He went to heaven, is to be faithfully observed from time to time, for as often as they partake of the bread and

wine, they show forth his death, "till He come." Remembrance faithfully shown of what He suffered on the Cross, and expectancy of what He has promised by His coming, are intimately associated in the act of breaking the bread and drinking the wine. Faithfulness in this He expects of His own, and that in response rendered in love, to His request, not in abject servitude to a dominant order. Two actions of the heart should be manifested as a result of the observance of this Supper.

First, a solemn calling to mind of the suffering and anguish in connection with the hateful burden of sin laid upon Him, and calling forth His cry of agony, "My God, My God, why hast Thou forsaken Me"; and, second, the spirit of true fellowship which should characterize His people in the act of remembering Him in death.

As the unbroken loaf on the table shows the oneness of "the Christ," as composed of the Head in the glory, and the one body on the earth made up of all true Christians, so the loaf, after it is broken, symbolizes the broken body of our Lord as He suffered on the Cross. Our hearts need prompting into a lively sense of what is due our blessed Lord in the remembrance of Him in death, and were we not prone to forget His death and His coming again, it is not likely this sign of remembrance would have been left us by our Lord; but He knew the weak tendency of even His own people in this respect, and He leaves this token with them, to observe, as exemplified by Himself, to associate in their minds, His death and absence with His coming for His own to take them to Himself. The stanzas here given truly acknowledge the attitude of His people as confessing their proneness to forget Him:—

" Oft we forget the woe, the pain,
The bloody sweat, the accursed tree,
The wrath His soul did once sustain,
From sin and death to set us free.

" Oft we forget that we are one
With every saint that loves His Name;
United to Him on the throne—
Our life, our hope, our Lord, the same.

" Lord, we are Thine, we praise Thy love—
One with Thy saints, all one in Thee;
We would, until we meet above,
In all our ways, remember Thee!"

He ought to so occupy the hearts and minds of His own redeemed people constantly while He leaves them here in this world, that they would not need a memorial-act to observe continually, to keep His death in remembrance; but as He has left it with a request of love, to be kept as a feast of love, it ought to be the delight of His people to respond to this loving request. We have the Lord's Supper beautifully set forth in the history of Israel on three separate occasions, showing in the observance of the Passover as a memorial to the nation in type what the Supper is to the Church.

The first time the Passover feast was kept, was inside their houses in Egypt, on the night when God slew the first-born of all the Egyptians, and all their cattle. In Ex. 12, 1-11, we have a particular account of how the Passover was kept; how it marked the time for them as "the beginning of months," the object of keeping it, and marking the event in the history of the nation as displaying God's power in their behalf, by passing over every house that had the blood of the

paschal lamb sprinkled on the lintel and door-posts; and while the destroying angel without was carrying death into the houses of the Egyptians, the Israelites were feasting on the flesh of the same paschal lamb, in perfect safety within. It was a simple act of faith in obedience to the command of their God, and they partook of this passover feast for the first time on the eve of the display of God's power in their behalf, in bringing them from their Egyptian slavery with "a high hand and outstretched arm," and giving them a triumph over the enemies on the wilderness side of the Red Sea.

The peace they enjoyed within, while their enemies were afflicted without, is a type of what the Christian enters into after he trusts simply in the finished work of Christ; "being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5, 1. While the sinner is afflicted with doubts, fears and forebodings, and "the fearful looking for of judgment which will devour the adversaries," the Christian is privileged to "walk in the light as Christ is in the light," feeding on Him by faith, and rejoicing in the favor and presence of the Father, in the household of God, as brought nigh by the blood of His dear Son, and our Savior Jesus Christ.

The next recorded feast of the Passover we have in Numbers 9, 1-5. It was kept in the wilderness of Sinai, "in the first month of the second year after they were come out of the land of Egypt, saying, moreover, let the children of Israel keep the Passover in its appointed season. In the fourteenth day of this month at even, ye shall keep it in its appointed season, according to all the statutes of it, and according to all the ordinances thereof shall ye keep it." With what an increased desire and willingness had they a good reason

to observe the Passover feast, on this second occasion! Since their first observance of it, they had seen wondrous displays of the power of their God; in opening the waters of the Red Sea, permitting their passage through it into the wilderness, and causing the overthrow of their enemies, the pursuing Egyptians, and putting a song of triumph and rejoicing into the hearts of His delivered people:

Then sang Moses and the children of Israel, this song unto the Lord, and spake, saying:

I will sing unto the Lord, for He hath triumphed gloriously;

The horse and his rider hath He thrown into the sea;

The Lord is my strength and song;

And He is become my salvation.—Ex. 15, 1-2.

Surely the children of Israel had more to rejoice in, on their second observance of the Passover, than at the first. So with the children of God now, as they go on their pilgrim-journey, proving God in the way as their guide and stay through all the trials and experiences which they are called to pass in the wilderness of the world.

The next recorded observance of the Passover, which we will notice, is found in Joshua 5, 10-11: "And the children of Israel encamped in Gilgal, and they kept the passover on the fourteenth day of the month, at even, on the plains of Jericho. And they did eat of the old corn of the land, on the morrow after the passover, unleavened cakes and parched corn in the self-same day."

Here, again, we see what a wonderful review of the past they were privileged to enjoy, as they recalled

the long-suffering and forbearance of God toward them in all their wilderness wanderings. By their idolatrous worship of the golden calf in the early part of their journey, and their uneasy murmurings against Moses, their God-appointed leader, by their refusal to enter the land when they arrived on its border, and by their stiff-necked opposition in spirit and ways to God, they had forfeited His protecting care and tender guidance; still, He was gracious toward them, and bore with them, and had brought them through the Jordan, by staying its waters with His own miraculous power, so that His redeemed nation might pass over into their own promised land. So we see three distinct Passover observances: one to commemorate the passing over of the destroying angel by their dwellings in Egypt; another to recall that event, with the addition of the passing through the Red Sea; and again, to commemorate these with the addition of the passage through the Jordan into the land of promise.

And the Christian can review the way the Lord has led him as he comes to the Lord's Table to commemorate the passing over of the judgment of God of his sins in the death of Christ on the Cross. The many evidences of God's love that has attended his path, and proved the Father's gracious care, is recounted with increased interest as time goes on, and as the Christian enters by faith into his true place as risen in Christ, he is able to review the past with direct reference to the future, and as his interest increases in the work that the Lord has for him to do, the observance of the memorial of the Lords' Supper becomes more precious and interesting to him. And just in accordance with his spirit of expectancy of the Lord's coming will his interest increase, and call out his heart in

willingness to meet his Risen Lord, enabling him to say, with a real honesty of purpose, "even so, come, Lord Jesus; come quickly." When his affections have become so loosed from earth as to be able to say this, in the strength of deep desire and true heart-yearning, he has advanced in spiritual growth near to the riven side of his Risen Lord, and in the full strength of resurrection life in Christ Jesus, can exclaim, with triumph: "Death where is thy sting, grave thy victory!" May this be the transcendent shout of all of the Lord's dear believing ones, as they journey through this world's trying scene, and amid its mazes of temptation and spiritual hindrances. And as they prove from day to day, the wonderful keeping power of a God of all grace, how much their hearts should be going out in praise and thanksgiving, in grateful remembrance of what Christ is for them, both for the journey here, and for their salvation and glory at the end of the journey. O what matter-of-course creatures men and women are! Taking the blessings and mercies by the way, as though they themselves created them, and the salvation that is so graciously proffered them, as though they were doing God a favor by accepting it. May God have a long and extended grace and mercy toward the sons and daughters of Adam's race, for Christ's sake. Amen!

DISCOURSE 20.

Christ as God, Creator, Savior, and High Priest.

"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."—Heb. 1: 3.

Christ as the Eternal Son before the world was created, expressed the image of the Father and the brightness of His glory. As the 'second' Person in the Godhead, he created the worlds and upheld all things by the word of his power, and now upholds them. Christ, as a Savior-God, came to earth, took hold of the seed of Abraham, purged our sins on the Cross, and went up on high and sat down on the right hand of God, as our High Priest.

The home of the Eternal Son of God, before His Incarnation, was in the glory, in the bosom of His Father. His prayer was, when on earth, "Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was." St. John 17, 5.

Again, He is spoken of as the only begotten Son which is in the bosom of the Father. St. John 1, 18.

It was in this "hiding place of love" that the Eternal Son was with the Father throughout the ages of eternity, and as He came to earth and became the

"seed of the woman who was to bruise the serpent's head," He so fully expressed the image of the Father, that He could say, without presumption, "he that hath seen Me, hath seen the Father." John 9, 14.

God's love for the world of mankind was so strong that He sent forth the best gift of heaven, even His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. John 3, 16. And when He presented Himself to His own as the long-looked-for One, it was as the embodiment of grace and truth! John 1, 17. He came as the fullest and richest expression of God's wonderful love to the human race; as the harbinger and expositor of what really existed in the heart of our God and Father toward His poor erring ones on earth, in a world upon which was seen the serpent's trail, with all its scathing, blithing power!

Who could so fully express all that God was and is toward His erring children in this sin-cursed scene as His own Divine Fellow from all eternity? It was in time that man was tested under the prohibition which God had placed him in Eden; it was in time that he fell under the temptation to which he was subjected; and it was a matter of time that he was found proven, under 4,000 years' probation, that he was incapable of fulfilling any position of trust and confidence under which God was pleased to place him; but it needed a Savior and a Sacrifice from the realm of eternity, to choose out of time, and from the ranks of fallen humanity, "a people for the Name of the Lord." Acts 15, 14. And now the revealed truths of saving grace are running through the world, taking out of the time-serving ranks of mankind, trophies for eternity, to glorify God and enjoy Him forever," in association

with His blessed Son and the holy angels in glory ! And when that Man, in whom the express image of God the Father was presented to the wondering gaze of the children of men, was down here on this earth, walking around on its surface, and showing forth in outward living expression, the secret, priceless treasures of a Father's heart of love, it was a glorious measure in the history of this heaven-favored sphere, and when we reflect how the inhabitants of this earth received and treated that blessed One in the spirit of bitter hatred, and persevering determination to drive Him off the earth ; can we wonder that misery and woe meets us at every turn we take, as we journey on through this sin-cursed scene ? But there is a brighter day coming, because God has engaged to do great things in future for the people who are willing to count, in faith, on His promises, and trust all their interests for both time and eternity, to that One who is able to stand for and represent them before the Father in glory, even as He represented the Father when He was on earth. As He was the "express Image of the Father's Person" before He came to earth, so was He the full expression of all God was for man, when He did come. As to our second point of interest, "in Him dwelleth all the fulness of the God-head bodily !" Wonderful bond was He between God and man, between heaven and earth ! As God was represented in His Son on the altar of sacrifice here on earth, so man is represented in that same Jesus, now on the Throne of God. He came to earth and exchanged His glory for our sin, as God laid it on Him, that we might exchange our sin for His glory. Who can fathom and estimate the depth of such condescending grace as this ?

As this Man, Christ Jesus, who was the Word

that created all things, and without Him was not anything made that was made, John 1, 3, even now, as in the past, upholds all things by the Word of His power, and when we try to enter into a full conception of this wonderful reality, how signally we fail, and come short of entering into anything like what it really is!

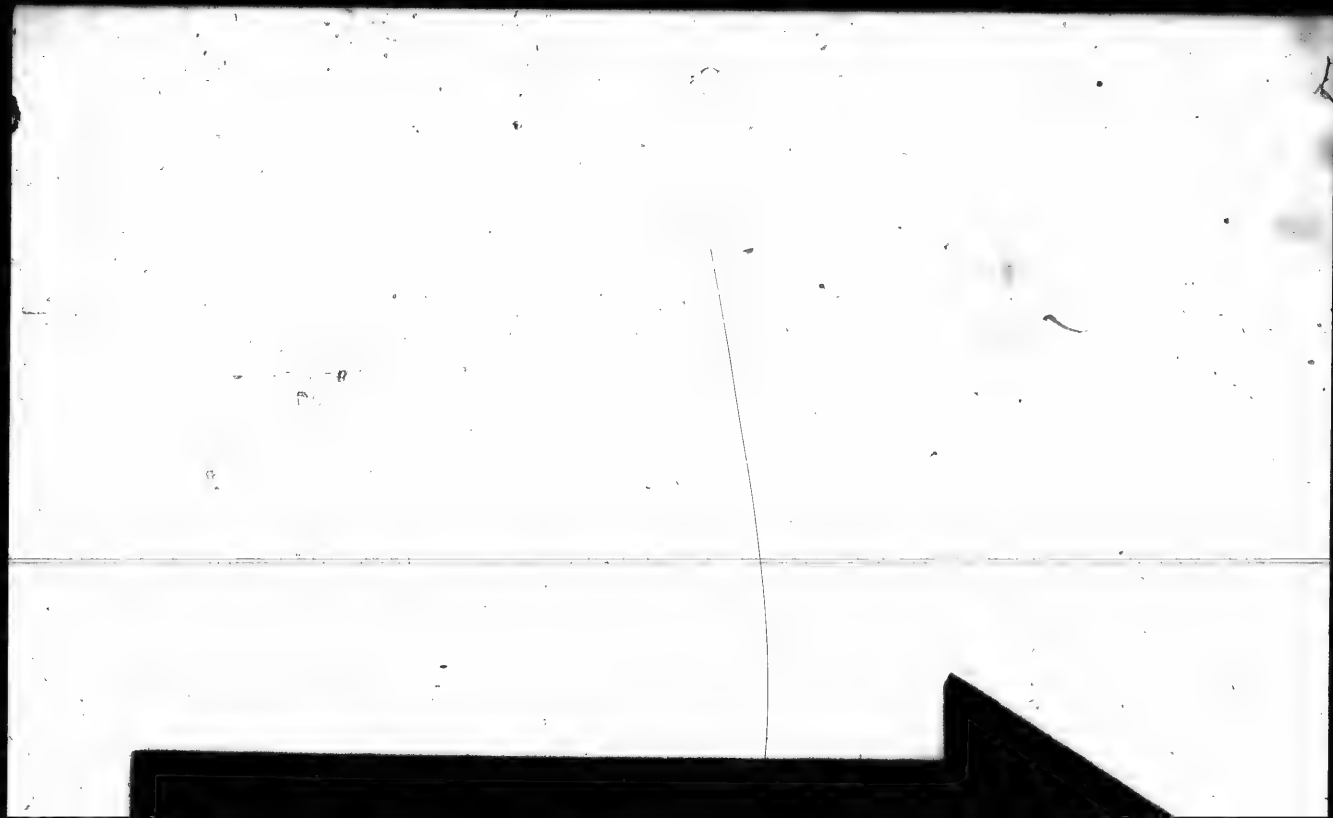
To think of Him, seated on the Father's Throne, and ministering power for good for all, both for His own people and for His enemies as well, in the maintenance of all blessing through created things, in all the way they are called to serve the wants of mankind to God the Father's glory; it is, indeed, a source of praise and thanksgiving that His believing people are privileged to enter into the wonderful realization of it, for it requires the activities of a living faith to enter upon the contemplation of it, in all its value and power! When we consider the vast expanse of the universe, in which are set centres or systems* (like our own sun or solar system), with world's revolving around them, and only the light of those centres known as "fixed stars" ever reaching our earth; and then consider our own solar system, with some of the worlds composing it, many times larger than our earth, and, it may be, peopled as our planet is, with millions of intelligences, many even capable of comprehending in the activities of living faith, what we are privileged to comprehend. And then to consider all our earth, with all its great variety of productions, in all their order of existence, from man, as the highest order of God's creation on earth, down to the minutest animalculæ in a drop of water; yet, all this wondrous range of living activities is upheld by the Word of His power! What a glorious scope for rich and profitable meditation to the mind and heart of the child of God, who reaches forth by

faith, and rests upon what a gracious God and Father has presented in His holy Word! Yes, it is in His own, revealed Word that we have those substantial and comprehensive allusions to His divine power and greatness set forth, as our text affords, and as we read that "The heavens declare the glory of God, and the firmament sheweth His handiwork"; and as to the creation of it all, "He spake and it was done; He commanded and it stood fast"; what a solid foundation is presented upon which faith can rest and draw from a source divine, all those comforting assurances which only a God of divine Love can render and confirm in the souls of those who rest in what He has revealed, in the Person of His well-beloved Son! And as we turn now, to the third point of interest in our theme, and consider Him as the Savior-God, as the One who came from the highest glory down to the earth, and took hold, not of angels, but of the seed of Abraham He took hold. Heb. 2, 16, we are to see in Him, not only the brightest expression of humility and condescending grace that the most ardent spiritual mind could conceive of, but as the most tender and exalted example of love, as He loved His Church and gave Himself for it, that He might sanctify it and cleanse it with the washing of water by the Word; that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish. Eph. 5, 25-27.

He became the Purger of our sins, the One who had the power as God's Divine Fellow from all eternity, to bear the load of sin without collapsing under the pressure. What other could take upon him this onerous burden; who else could stand in the breach and save rebellious man, and show forth as the em-

bodiment of what the Father is as a God of love, and thus fully testify before men and angels, what God, in His divine fulness and sufficiency, could be for poor sinful man in his lost, undone condition. Proud human nature, in these so-called "progressive" days, refuses to acknowledge mans' utterly lost condition under the Adamic curse, and as a finely-devised expedient, sets itself at work to invent crafty evasions to avoid God's solemn declarations concerning sin, as found in His divine Word. But no scheme of man, no evolution or higher criticism, no false declarations, which may be set forth under Satanic energy, can counteract God's purposes of grace, or annul His divine decrees concerning judgment upon those who now reject His well-beloved Son as a Savior-God. This is the condemnation,*that Light has come into the world, and men love darkness rather than light, because their deeds are evil. John 3, 19. The evil heart of man rejects the sacrifice of Christ by denying its own total depravity, and by this act of rejection, positively proves that depravity which it denies. As "the light of the knowledge of the glory of God, in the face of Jesus Christ" shines into the heart of man, it reveals the unbroke stubbornness and deep depravity which lies hidden under a fair exterior, and it is thus that we find, in these days, some sleek-faced moralists, who can descant very glibly about the love of God, and promulge a sentimental theology, which contains much of that which imitates the honey of grace, but nothing of the salt of responsibility which is so needful in these days of laxity and worldly conformity. If God's people do not maintain His truth according to the standard which He has raised for them to walk by, they will only prove how unworthy they are of the Name of





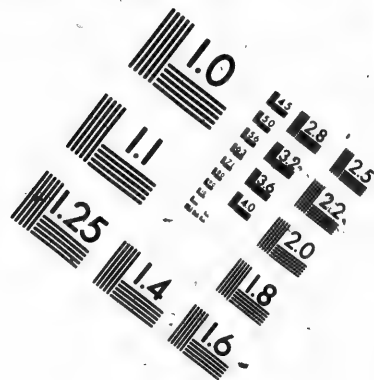
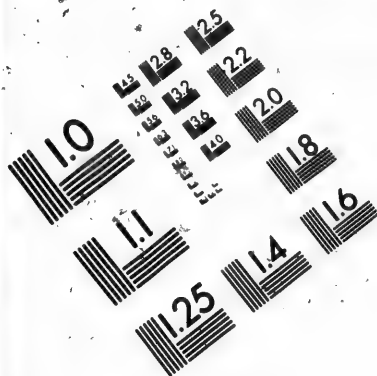
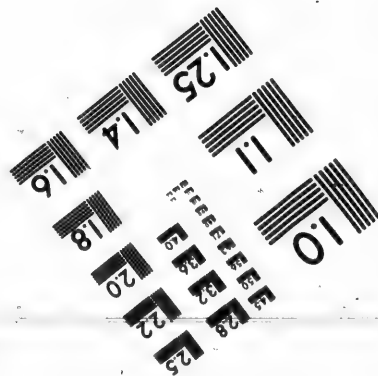
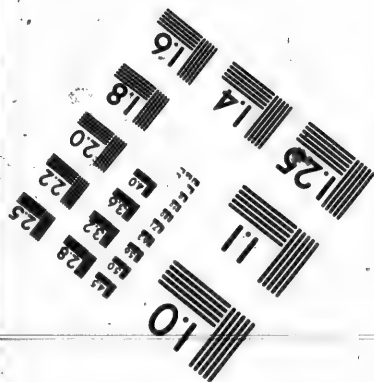
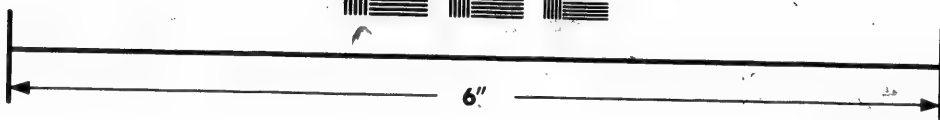
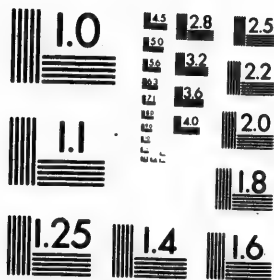


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Christ, which they profess to bear. He expects His people to represent Him in faithfulness while He is away, even as He represented the Father when He was on earth.

Heaven and earth are brought into close relationship through the redemption-work accomplished on the Cross, and it is only through a right conception of the value of that work that we are able to have Christ before our souls as a full expression of what God's heart of love is toward His erring children, as far from Him by wicked works. God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him might not perish, but have everlasting life. St. John 3, 16. Now, this is the world of mankind, who are "dead in trespasses and sins." This is not the world of which Satan is both god and prince, and which is composed of the lust of the flesh, the lust of the eye, and the pride of life, and which we are told not to love. 1st John 2, 15-16. And it is not the world which Christians are told to be not conformed to in, Rom. 12, 2; but the children of creation, being subjected to the dominion of Satan by the sin of Adam, and which God yearns over in love to that extent, to that degree, that He gave His Son to purchase them on Calvary's Cross. All who accept the Sacrifice and Substitution of Christ are redeemed when they believe; they have eternal life in response to faith in the blood of God's provided Lamb. But they who reject and teach contrary to the salvation in Christ, positively "deny the Lord that bought them," 2nd Pet. 2, 1, "and bring upon themselves swift destruction." Here is where man's responsibility attaches, and where God meets him as a God of judgment, if he reject the offer of Christ as a Savior. But when He had by Himself

purged our sins, He sat down on the right hand of the Majesty on High. What a comfort this is for our hearts to contemplate! He died for our sins, and rose again for our justification; and by this wonderful work became unto us "wisdom, righteousness, sanctification and redemption." His work on the Cross was an expression of God's wisdom to save rebellious man; He rose as a manifestation of righteousness or justification for us; He sent down the Holy Spirit as a Sanctifier, Comforter and Teacher; and we have the redemption of our bodies as a proper hope when He comes to call up His sleeping saints and to change the living ones at His coming.

But now He is seated at God's right hand, ever to appear in His presence for us. He is there as our High Priest; there as our Intercessor, as our Advocate; as Head of the Church, which is His body; and as the One whom God has appointed to judge the world, and as the object of His people's delight; as "the fairest among ten thousand, the One altogether lovely!" What a divine treasure for His people is He Himself! He was dear to the heart of Mary, as she sought Him at the sepulchre, and when He called her Mary, how readily she responded, *Rabboni!* The current of affection between them is the same that characterizes true Christianity of to-day! It is not always that we see it, amid the heartless rounds of formality that goes by the name of Christianity. But it is what unites true hearts to their Risen Lord and to each other. Without it Christianity so-called is not Christianity, it is a mere farce; a form of godliness without the power from which all spiritually-minded Christians are told to turn away.

The power which is exercised by the Lord in the glory, for the comfort and benefit of His people, is to

be profited by faith, and when the believing heart considers Him, a vigor and freshness is infused that both cheers and sustains under the strain of circumstances to which he is subjected while passing through this trying scene. As the human body draws volition, strength and energy from its physical head, so does the Church, which is the body of Christ, draw its life and spiritual power from Himself in the glory, and instead of impoverishing Him, it delights Him to supply all their needs from His own abundant fulness. And now, as we part company with this fruitful theme of our text, may the richness of its influence upon our hearts still linger, and serve to enlarge our conceptions of the vast plan of salvation which God has wrought out for the redemption and reconciliation of His created children to Himself, and as He has condescended to associate with Himself some of His redeemed ones, in the promulgation of this gospel of free grace to a dying world, may we prove faithful to the trust He has reposed in them, and hold fast unto the end in a living sense of the responsibility He has placed them under, and the importance of the work He has associated them in with Himself, for His Name's sake, and for His own glory! Amen.

DISCOURSE 21.

The Christian in Resurrection.

As we have borne the image of the earthy, so shall we bear the image of the heavenly.—1 Cor. 15 : 49.

The resurrection, the completion of God's great plan of salvation. What it is to bear the image of the earthy. How we shall bear the image of the heavenly. How Christ bruised the serpent's head by wresting the weapon of death from Satan and giving it to God's people. The triumphs of Christians in the resurrection.

When we consider the doctrine of the resurrection in the light of the Word of God as it is there revealed, it appears as the crowning act, or the completion of the great plan of salvation, and in this aspect it appears very strongly to our minds as having a very prominent place in the great economy of God's grace.

It is assailed on the ground of human reason, perhaps more than any other doctrine in the gracious work of salvation, because of the outward aspect of dissolution of the physical body, and from the utter lack of the natural mind to comprehend the inward, spiritual connection of the believer with the One who came to the earth as a Savior of those that believe. When Christ rose from the dead, and went up on high and took His seat on the Throne of His Father, He fully

accomplished the redemption of those who will receive it; He died for our sins on the Cross, and rose again for our justification, and this was the crowning act; as He is there to appear in the Presence of God for His people who are now on the earth. He is there enthroned in the Fathers' glory, and surrounded with His own inherited and acquired glories; there as the wonder of all heaven, bearing the wounds on His Person of His contact with a world now under judgment for His rejection and murder. He is there as the great High Priest of His people, ever to appear in the Presence of a just and holy God for them; there as their Intercessor, as their Advocate when they sin; and as Head over all things to the Church which is His Body, the fulness of Him which filleth all in all. Eph. i, 22, 23. And into all these positions of wondrous importance to both God and man, we see the resurrection from the dead, entering as a preceding and crowning event. And what this great event was to Christ Himself, it is to His people, as connected with Him in the purpose of God before the foundation of the world. Eph. i, 4. As we rise in spiritual comprehension by faith, into the wondrous plans and purposes of God, as revealed in His divine Word, we see how intimately associated His Church is with His Christ, and now that He is risen from the dead, and exalted to the right hand of God, it is as risen with Him that His own are called to walk in this scene. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections (or mind, margin) on things above, not on things on the earth. And why; For ye are dead, and your life is hid with Christ in God. Col. 3. 3. This is the whole story of our present attitude before God, as connected with Him

in resurrection life. As He is risen, so are we in Him. as to faith, and when the hope of the redemption of the body is realized, Rom. 8, 23, every step in our redemption will be accomplished. He has become "the first fruits of them that slept," and the "First-born among many brethren." He rose from the dead, "leading captivity captive, and giving gifts unto men," and is now on His Father's Throne in glory, waiting in patient grace until His Church is completed out of every people, and nation and tongue, and until His enemies be made His footstool!

We bear the image of the earthy while in our bodies of humiliation now on the earth, as we are compassed by infirmity as to our condition under the curse of original sin; only to faith able to enter into the position which God has brought us into, in His purpose, as associated with His own Son, and brought nigh by His precious blood in redemption; now bear the image of the earthy as to our nature, but with a heavenly hope that reaches within the veil.

We bear the image of the earthy because now "we see through a glass darkly, but then face to face"; now we groan "waiting for the adoption, to wit, the redemption of the body." Now this body of humiliation binds us to earth, yet even here we are privileged to attain to wonderful heavenly-mindedness in response to faith, under the purifying power of God's Word, as applied by the Holy Spirit; but when the Lord comes to take us up to ever be with Himself; when He shall "change this body of humiliation (R.V.), and make it like unto His glorious body," it is then that we shall bear the image of the heavenly, for when He shall appear we shall be like Him, for we shall see Him as He is." 1 John 3, 2.

It is for this that we are chosen out of the great current of the unconverted world around us, that we might be conformed to the image of God's dear Son, and as He in the resurrection became the "first fruits of them that slept," and the "first-born among many brethren," so we are chosen to be conformed to Himself, for as a new creation in Christ we are dead, and our lives are hid with Christ in God. Col. 3, 3. Wonderful position, to be associated with Christ in the purpose of God before the foundation of the world; to be in Him in the new creation place as we journey here in this scene, and to have our lives so linked up with Himself that we are known in God's own Word "as members of His body, of His flesh, and of His bones." 1st Cor. 6, 15 and Eph. 5, 30. Well may we prize our relationship as joint heirs with Christ, Rom. 8, 17, when we reflect that He loved the Church, and gave Himself for it, Eph. 5, 25, and is gone to prepare a place to bring His own into, ever to be with Himself. Surely, if we shall bear the image of the heavenly, how important that we "bear about in our body the dying of the Lord Jesus, that the life also of Jesus might be manifest in our mortal flesh." As we are so intimately connected with Him in God's purposes of grace and salvation, it is very important that we maintain the vital principles of this connection as God has revealed them in His Word. If we fail to maintain the revealed attitude into which God has brought us, and allow sleepiness of soul to overcome us, we may be very sure the enemy of souls will, in some form, take advantage of our negligence and bring us into bondage. If, for instance, we lose sight of our attitude as holy priests, and neglect to "offer up spiritual sacrifices, acceptable to God by Jesus Christ," we may be sure

that Satan will invent some other way to solace our sluggish hearts, and provide cunning, crafty men to do our priestly work for us, but they will take good care to make us pay dearly for it, and bring us into bondage to them, and rob us of our individual spiritual liberty into which we are called in Christ. The failure to maintain this individual responsibility of holy priests in the past, is just what has allowed the spirit of apostasy to take form and assume such huge proportions as we see it in the Romish Church in the world, both in the past and the present. God is a Spirit, and He requires those who worship Him to worship in spirit and in truth; and true worship is giving back to Him in praise, adoration and thanksgiving, what He has created in our hearts by the power of His Spirit working true homage and subjection within us to Himself. But if we fail to exercise this mutual and individual spirit of worship, and substitute instead, paid choirs, many of them unconverted, to perform a cultivated worship instead of congregational, devotional singing, we may be sure God will be displeased, and allow us to go on barren-hearted, and dwarfed into spiritual pigmies, instead of enjoying the position of full-grown men and women in Christ, delighting in His praise and enjoying, as we ought, the full communion with our God and Father and His Son, Jesus Christ. The same may be said respecting edification and instruction in the Word of God. If we neglect to read it, and fail to store up its rich treasures in our hearts as they are revealed by the Holy Spirit, we will soon be depending on some man to do it for us, and we will soon find ourselves under bondage to him, and be soon doing the things that please him, instead of pleasing God. We must take sides with God in our Christian life, or our

life ceases to manifest Christ, and unless we show forth Christ in our lives, we cease to lead Christian lives. A true Christian is Christ's representative on earth, and this is not only a blessed privilege, but a positive responsibility which every Christian ought to discharge with true faithfulness and readiness of mind toward God. Paul could say, "for me to live is Christ, to die is gain," and how many of us can say that with good and honest hearts now? Natural hopes and worldly interests so interweave the lives and circumstances of Christians in these speculative days, that it becomes a very unique and self-denying matter to take the status and practice of St. Paul's Christianity. As soon as we take the place of complete separation from the world, and resolve, as God may give grace, to walk along the path with a rejected Christ, we are voted as "cranky," "exclusive," "fastidious," "very peculiar," or some similar terms, by worldlings and world-bordering Christians, but this is just what God expects from His redeemed and separated ones.

So long as we have the assurance in our souls that we are pleasing Him, we need not fear what man may say or do unto us. A man-pleasing spirit is an abomination to God, and if we profess to follow Christ, and profess to know God, and at the same time turn our eye askance to see whether some influential specimen of the genus homo is pleased with our ways, instead of seeking to please God, we may be sure our profession is hollow and fruitless for Him. God is a God of reality, and we may rest assured He will own nothing but reality in us. When our Lord suffered the agony of the Cross, in anticipation, in the garden of Gethsemane, He bowed to the will of God the Father, by denying His own will, thus subjecting Him-

self completely to the will of God. "Not My will, but Thine be done" was His submissive prayer, and well for us if we can at all times rise up to the acceptable attitude to God of this resigned acquiescence to His Will. To be willing to be willess is a hard thing for us to attain to, with so much human energy and consequence mixed with our attempts to serve our Divine Master, the true and living God. To step wholly over on God's side of every question, and measure everything in the light of His sanctuary by prayer, and in the light of His Word by patient research and meditation, requires much self-denial and true devotion of heart to God.

When man was expelled from Eden in consequence of the sin of disobedience, God displayed His mercy and grace by giving Adam and Eve a promise. When God called the serpent (or Satan) to account, to answer for the part he had taken in the fall of man, this was His sentence: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Gen. 3, 15.

Through the well-concocted lie of this same old serpent, Satan or the Devil, Adam and Eve had lost their life of happy innocence and favor with God in Eden; had died in sin on the day that they ate of the forbidden tree, as God decreed that they would, Gen. 2, 17, and now, as a way of escape from the second death in the lake of fire, Gen. 20, 14, which lake was created for the devil and his angels, God presents the seed of the woman (not of the man) to their faith, as the One who, by going into death, would deprive death of its power, or rather Satan of his power which he holds in death. And when did the Promised Seed

bruise the serpent's-head? When He rose from the dead, after Satan had bruised his heel on the Cross! How did He bruise the head of the serpent? By bursting the bonds of death, and depriving Satan of his weapon of death against mankind!

Since Christ rose from the dead, and wrenched the weapon of death from Satan's grasp, He gives it to all who now accept, by faith, the Sacrifice once offered, so that "all things are theirs, whether death or life," 1 Cor. 3, 22, and death to the true Christian is not now an event of terror, but the open door to the presence of Christ, so that now the child of God can exclaim, in triumph, "Death, where is thy sting, grave thy victory!"* By the death of Christ, and His resurrection out of death, Satan's power is completely annulled, set aside as against all who now own Christ as their Sacrifice and Savior! Oh, what a glorious triumph for the Christian to realize, that the One he delights to own as his Lord and Head, has cleared away all the obstacles to his perfect bliss and comfort in the glory, with God the Father and the holy angels. By submitting to the Father's Will, and going into death, that which is truly the wages of sin, even the wages Satan pays to all who serve him, our Lord rose above it all, and became the true corn of wheat to bring forth fruit to God the Father's glory.

"By weakness and defeat
He won the meed and crown;
Trod all our foes beneath His feet,
By being trodden down."

*The reader will observe the emphasis of repetition given to this line of thought, as well as to others running through this work, in accordance with their importance.

What a mystery this is in the light of human estimate; it seems foolishness to the worldly-wise, yet the scripture declares that "the foolishness of God is wiser than man"; and God's ways are not like man's ways, so that we see Christ as He goes to the Cross becoming, apparently subject to the very powers He seeks to overthrow. And His victory is a complete one for all eternity! Oh, for a higher and broader grasp of faith, to rise up to a true estimate of His glorious work on the Cross. Vast in value to the grand army of the redeemed ones who have availed, and are still availing themselves of the wonderful work He accomplished for them, yet far more valuable to God the Father was that glorious Sacrifice, in the vindication of His glorious character, and the cleansing from sin of all the great range of His creation which had become contaminated with the trail of the serpent.

As Christ our Lord and Head triumphed over all that was against Himself and opposed to His Father, so we in Him triumphed also when He rose from the dead, over all our enemies, and now we go forth in life's warfare, not at our own charges, but in the strength of His victory, privileged to apply all that He has provided us with, putting on the whole armor of God, and by faith able to stand against all the wiles of the devil. May our hearts be cheered and strengthened in this thought of association with Himself in the purpose of God, that we may more implicitly rely, in child-like confidence, upon His wonderful love, displayed as it is, under so many aspects, in the great variety of life and service through which we are called to pass in our journey through this trying scene. And if we have glorious triumphs in the power of a Risen Christ while here, what a far grander triumph will we

enter into when, clothed in our glorified bodies, we become, as the Church, His Bride in the heavenlies, and ever associated with Him in His executive position as Judge and King in His millennial Kingdom. May we yield our hearts more fully to the transforming power of the Holy Spirit, who has so graciously and condescendingly taken up His abode within us, to comfort and lead us into all truth, and to take of the things of Christ and show them unto us. May we look for a higher appreciation of our wonderful privileges as new creatures in Christ, and seek to show Him forth in our walk and conversation while He leaves us in this scene. Too many of God's people take low ground respecting their place into which God has brought them in Christ, thinking it presumption to take that place, and also deem it humility to refuse to take and claim it as ordered by God. In this they make a very serious mistake, for to refuse to step into the place of a child, a son, an heir of God and a joint-heir with Christ, when His Word tells me that is my place, Rom. 8, 14-17, is not only false humility, but positively God-dishonoring. If the sons and daughters of the king of a realm would refuse to take their places as his children, and deny him as their parent, would they not be blameworthy? Indeed they would, and so are we as Christians, if we refuse to own our relationship with our Heavenly Father, and with His Jesus Christ. May we be willing to take the place God has put us into with His dear Son, for His Names' sake. Amen!

DISCOURSE 22.

The Three-fold Attitude of the Christian.

1 Peter 2 : 5-9-11.—*Verse 5:* Christians are "an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." / *Verse 9:* "They are also "a royal priesthood, an holy nation, a peculiar people; that they should show forth the praises of him who hath called them out of darkness into his marvellous light." *Verse 11:* They are in the world, strangers and pilgrims, to abstain from fleshly lusts which war against the soul.

In this three-fold text we have the three-fold attitude of the Christian: 1st, in verse 5, his attitude *Godward*, as an holy priest; 2nd, in verse 9, his attitude *manward*, as a royal priest; 3rd, in verse 11, his attitude *worldward*, as a stranger and pilgrim.

There are various aspects of responsibility under which God has placed His believing people, as He leaves them in the world after He reconciles them to Himself, through the gift of His well-beloved Son. He has purposes to accomplish toward the world, through their instrumentality; has testimony to maintain for His own glory on the earth, and a work of redemption to carry on in the ranks of mankind, also a warfare to maintain against the world, the flesh, and the devil. Besides these principal lines of manifesta-

tion into which He brings His people in association with Himself, there are many minor lines of Christian life in which His people can please Him in their practice, as His Spirit, acting within them, leads them into by applying the Word to their consciences and their understandings. The whole range of their lives ought so to be devoted to God, and their walk of faith so prominent, that each can say, "For me to live is Christ, to die is gain." Is this scriptural attitude too far above the average standard of modern Christian life, or, we may add, profession, to expect it will be actually entered into by those who desire to be known as followers of the meek and lowly Jesus? Or may we not expect that very many can honestly adopt this language from the heart, from what we see of their life and conversation? But now we will consider special lines of responsibility as we have them set forth in our three-fold text, which brings the Christian into three respective attitudes, viz. :—

1st, Toward God; 2nd, Toward man; 3rd, Toward the world.

In verse 5th of our text, the Christian is seen as a holy priest, "to offer up spiritual sacrifices, holy and acceptable unto God through Jesus Christ." (R.V.) The whole attitude of the soul is here seen as Godward! Upward, heavenward, is the trend of the thoughts and affections when the Christian is exercising his holy priesthood functions in the Presence of a Holy God, his Heavenly Father! In the Sanctuary of the Divine Presence, within the veil; in the "tabernacle which God pitched and not man," is the Lord Jesus gone who is our great High Priest, and in the holy, priestly offerings which we are now privileged to render up to God, we are called to avail ourselves of

His priestly office in the Presence of the Father, and our hearts rise up to consider Christ our Lord and Head, "who endured such contradiction of sinners against Himself, lest we grow weary and faint in our minds." There are important consequences involved in connection with the exercise or non-exercise of this very important attitude of the Christian toward His God and Father, and the God and Father of our Lord Jesus Christ. The results of its faithful exercise will be seen in a deeply-desirous anxiety to redeem the time, to serve in some capacity to forward the truth of God among men, either in the edification of the people of God, or the furtherance of the gospel toward those who have never yet accepted it.

There will be a manifest vigorous tone of spirituality, and a constant desire in the heart to draw upon God as the Divine Resource of the soul for strength and vitality to bear up against the ungodly friction of the world through which he is passing, and there will ever be an active spiritual discernment ready to detect what is of God really, or what is merely seeming and superficial, in the busy efforts which man is putting forth in the world around, under the name of religious worship.

The conditions under which true holy priesthood is manifested, are so necessary, and must be so well-defined, that there can be no mistake to the faithful soul who is willing to examine himself or herself as to their attitude before God. If the Holy Spirit, who indwells every true believer, is grieved or hindered in His office-work of Comforter and Teacher, or has little or no power to draw out the heart in occupation with Christ; if spiritual exercise is more a forced effort than the choice of the heart; if worldly themes glide

in with a ready preference of mind, and find a welcome, instead of heavenly thoughts and themes; if some literary sentimentality becomes food for the mind instead of the Word of God, (and these contrasts may be used as tests of our condition before God), then we may rest assured that self-judgment in God's Presence will be a precious help to bring us into a right condition to exercise our holy priesthood privileges before Him. Self-occupation in any form is a bitter enemy to a God-ward trend of the mind, and the flesh in exercise ever a normal enemy to the Holy Spirit within, is a constant drag-down power to hinder the outflow of the affections toward Christ, their true Centre. Hence the necessity of judging and removing the inward hindrances to our holy priesthood functions, that we may truly offer up spiritual sacrifices, holy and acceptable to God, by (or through) Jesus Christ. As the Holy Spirit is God's agent of power (so to speak) in the child of God, to produce fruit unto Himself, it is very essential that we possess the Spirit ungrieved and unhindered in the vessel, that He may take of the things of Christ and show them to us, and call up our hearts God-ward in praise and thanksgiving.

There must be the divine touch of true fellowship with the Father and the Son, that the functions of priestly offering may be clearly exercised, and the heart cheered and strengthened under that exercise. All that we do God-ward, for His glory, will redound to us with redoubled blessing, and this we may confidently rely upon through the whole range of our service for Himself, in whatever aspect it may be presented.

And what do we see in the world, as known under the head of "Christian," that has merely "the form

of godliness, but denies the power thereof," which is the direct result of the failure to exercise this individual position of holy priests by God's professing people in the past? We see an earthly priesthood set up on the plan of Judaism, and man assuming the prerogative of the mediatorial office between man and God, which only belongs to Christ Himself! Hence, the huge system of Romish apostacy, and the near approach to it wherever the priestly pretensions of man step in to take the place of the privileges which belong to every true Christian, of offering up of spiritual sacrifices toward God! May the spirit of watchfulness guard the souls of God's people, that they surrender not their spiritual liberty into the hands of those who would bring them into bondage, and make merchandise of them, to the furtherance of their own individual ends.

We may now refer, with profit, to the royal priesthood aspect, which it is the privilege of God's people to exercise toward their fellowmen around them in the world. Verse 9. As the soul of the Christian is helped and strengthened in the exercise of his holy priesthood, God-ward, so will it be cheered and comforted in the exercise of any means to help those who may come within the range of his royal priesthood, man-ward. In "showing forth the praises of Him who has called him from darkness unto light," he stands as a testimony for God in the world, of the great salvation which God has brought to man in the gift of His well-beloved Son. Testimony for God is important in His sight, and is it not reasonable to conclude, that if God did not highly value the witnessing place of His redeemed people in the world as He leaves them in it, that He would mercifully take them to the glory,

as soon as He had reconciled them to Himself through the blood of His own Son? And if their fellowship together with Himself, in the furtherance of His divine purposes in the world, is so very important, how ready and willing ought they to be to enter upon any work which He has for them to do in the great economy of His grace toward man. If even the gift of a cup of cold water in His Name is precious to Him, how much more is the value of the work of presenting His precious Son as the Savior of sinners, and the ground of their reconciliation to Himself? The measure of God's love for the world was seen in that He "so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3, 16. In what more important work can we engage than to present this measure of His love before our fellowmen, as a means to draw out their love toward Himself in the acceptance of the sacrifice of His Son. "We love Him because He first loved us," and this, every honest soul must admit, as he considers the natural enmity of his heart toward God. Man's heart, without the action of the Holy Spirit therein, to bring the Word of God with power to the understanding, is "deceitful above all things and desperately wicked, who can know it?" In the flesh of man "dwelleth no good thing," and no merit can be awarded to the natural man whatever in God's sight. To enter fully into this thought, and live in the power of it, will produce humility and subjection of soul to God's Word; and thus prepare the way to exercise royal priesthood functions in the ministration of His Word. And without this complete submission to the will of God as revealed in His Word, there can be but little power and effect in our ministry for the

benefit of others. Preparation is necessary for effective service in all lines of life, whether in spiritual or temporal things. No man attempts any work of importance without laying out his ground of action, and that the Christian be fully equipped for service, he must not only be in holy touch with God in unhindered communion and fellowship, but his knowledge of the scriptures should be such as to enable him to rightly divide the Word of Truth, that he prove himself a workman that needeth not to be ashamed. 2 Tim. 2, 15. If he seek to set souls free from the bondage of sin and ignorance, it must be by the power of God's own Truth that he is to do the work. The truth of God's salvation, through the blood of His dear Son, must be simply presented that poor sinners can easily grasp it; and the comforting counsels and promises of God's Word must be so set forth that His own people may be built up and edified. And "if the truth shall make them free, they shall be free indeed." It is Satan's business to bring men and women into bondage through ignorance, superstition, unbelief, bigotry, sensuality, carnality, and sin in its many forms and aspects, while God is ever desirous to set souls free through the many instrumentalities and manifestations of His own Truth, which He is exercising in the world. His own redeemed children are called to be fellow-helpers in the truth, "workers together with God," and it is in the exercise of their royal priesthood that they are able to minister to the spiritual needs of their fellow-men in the things of God.

We may now with profit consider the attitude of the Christian toward the world as a stranger and a pilgrim. Verse 11. Why is he such in the sight of God? Because he is identified with God's Son, whom

the world rejected and crucified! If this world was to be the future home of God's redeemed ones, their Lord and Savior would not have promised them a mansion in His Father's House, where He would go and prepare for them a place. St. John 14, 2. Instead of looking for a city "whose builder and maker is God," they would be enjoined in scripture to make themselves at home in a world that had refused to own and accept the Lord Jesus Christ as King and Ruler. "If in this life only they had hope in Christ, they would be of all men most miserable." If this world was their home, they could not say that when the earthly house of this tabernacle were dissolved, they have a building of God, a house not made with hands, eternally in the heavens." 2nd Cor. 5, 1. All the promises of the future and eternal blessing are linked up with the pilgrim condition of God's people in this world. The passing-away character of everything here plainly speaks of a fixed condition of man in future for either weal or woe.

The new life by faith, into which he is privileged to enter, and enjoy heavenly things in anticipation, speaks forth to the Christian of the transient character of things here, and his own temporary connection with them, and earnestly admonishes him to wear this world as a loose garment; to be ever ready to rise to meet his Lord when He shall descend from heaven with a shout, with the voice of the archangel and the trumpet of God, when the dead in Christ shall rise first, and we who are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord! 1st Thess. 4, 16-17.

What a monitory word is this to the Lord's own,

to be ever ready to meet Him, as He may come at any time! Can we be any other than strangers and pilgrims in a scene that is in rebellion to our Risen Lord? This world is judged with Satan, its god and prince, and can we prove faithful to our Lord and Master, while seeking preferment and honor in a world where the path of our Lord was beset with the hatred and opposition of its citizens? Can we join in with its great schemes and plans, and desire political and military glory, when we know that all that the world values will come to naught at the coming of our Lord with His Church and Bride? When Christ, who is our life, shall appear, then shall we appear with Him in glory. Col. 3, 4. Do you believe this scripture, dear Christian reader? If so, how must your pilgrim character prove precious to you, and you be constrained to live in the full power of it. Many of God's dear children think it their duty to join in with the current of the world's affairs, for the sake of making it better, but, alas! what a solemn mistake they make! Instead of changing it for the better, they themselves are dragged down to its corrupt, carnal level, and their testimony for a Risen, Rejected Christ, against the world's carnality and corruptions, is completely annulled by their connection and intimacy with the very thing that their Lord has called them to witness against for Himself. It is no small matter to join our future existence with a rejected Christ, and go on in the path of faithfulness with Him, while the great current of man's expediency and secret hatred to Him are bringing forth their baneful fruits every step of the journey around us. As we realize that, as Christians, we are "not our own, but bought with a price," and that God claims us by setting the seal of the Holy Spirit

upon us, and by that Spirit, indwelling us to comfort and lead us into all Truth, how ready and willing we ought to be to take the pilgrim path, and keep the world under our feet, knowing that if we live here as those who journey to a better country, we will be able to enter into what we live for and faithfully profit by in this trying scene. The writer is well aware that this is not a popular line of thought with very many of God's people to-day, in this age of so-called "progress." But if the searchlight of God's Truth is thrown upon the question, everything appears in its true light. For instance, wicked men and seducers wax worse and worse, deceiving and being deceived, 2 Tim. 3, 13. Will any honest Christian mind deny that this is the true character of the men of the world to-day! The whole drift of the present order of things is to put on a fine appearance, a beautiful gloss and glare, but at heart it is as hard as the nether millstone. R.V. reads: Evil men and imposters shall wax worse and worse, &c. Display and outward show, to produce admiration and praise by man, is the current sentiment of the day, and is a kind of idolatry, very seductive in its character and tendencies. The glare of expediency is everywhere, and outward pretensions carry the palm whether there is anything substantial behind it or not.

Let us beware of the seducers, with their false lights, for they are both deceiving and being deceived by Satan, who is the head of all seduction and craft in the world.

DISCOURSE 23.

Under the Wrath of God, or under the Blood of Christ, which?

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—John 3: 36.

The faith of the believer in Christ is rewarded by the present possession of eternal life. The rejection of Christ allows the wrath of God to abide on the Christ-rejector. The solemn alternative placed before the soul when the gospel is presented. Concluding thoughts.

It is a positive law of existence that men get what they live for! God allows men to receive a reward corresponding to the desires of their hearts and the actions of their lives. "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap."

"For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Gal. 6. 1-7.

In accordance with this law of results, we find man standing forth the embodiment of that kind of character which the outward working of his inner life has produced, and if men live out the fruits of their old nature, their lives, in God's sight, produce nothing of which He can approve!

This is a very solemn admission, in view of so much activity seen in the lives of unconverted men and women in the world, that has a seeming aspect for good, and which presents its claim for the approval and admiration of mankind at large, but not having the new life of Christ as its source and spring of action, must fall entirely short of God's estimate and approval. When a man becomes conscious of the fact that all "his own righteousness is as filthy rags," (and this consciousness is often produced by the inward conviction that his own efforts are imperfect and unsatisfying), he begins to enquire about some standard of perfection outside of himself, and inwardly long for that which will meet the needs of his own inmost soul; in short, when he is left to himself, to feed upon the barren husks of the far country, and his poverty of spiritual supply is brought home to him with such undeniable convictions that he has no alternative but to yield to be saved by grace; it is then that he is constrained to throw down his weapons of rebellion and surrender fully to God. And what enables him to make this surrender but the action of God the Holy Spirit upon his heart, producing faith in the declarations of God's Word, respecting man's naturally depraved condition by nature. When God's Word says that "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be," the awakened soul begins to understand that all along through his efforts to do good he has been God's enemy, as while he was doing his best, he was an exponent of this same carnal mind! And he begins to accept God's Word concerning the natural man, that he "receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know

them, for they are spiritually discerned." 1st Cor. 2, 14. As his heart is exercised under the power of God's Word, he has an increased desire to know more of the mind of God, as declared in that Word, and soon learns that he must come into a new relationship to God by redemption, as provided in the gift of God's well-beloved Son as a Sacrifice and Substitute for poor lost sinners, such as he realizes himself to be. It is then that faith is brought into exercise concerning what Christ is as a Savior.

Man is "dead in trespasses and sins," Eph. 2, until he is quickened into life by accepting Christ as his Sacrifice and Savior. He passes from "death unto life" when his faith fully apprehends the saving merits of the atoning blood of God's dear Son, and everlasting life is the reward of his faith.

As death is the wages of sin, and all have sinned in the Adam life, so it becomes a positive necessity for man to accept the Sacrifice which God has provided in the Person of Christ, in order to escape the death penalty, which is "the lake of fire prepared for the devil and his angels."

But God's way is very simple and plain; all can accept of its provisions and benefits who are willing to allow the work of the Holy Spirit to go on, to produce faith in Christ, as it must be real to satisfy God—true Holy Spirit work will only be accepted by Him, and He can read the very inmost motives of every one who professes to come to Him through faith in His well-beloved Son.

How important, then, that the work of faith in the soul be deep and thorough. If a field is deeply ploughed, and the soil well pulverized, the seed sown will take a deeper root and grow a more productive crop,

than if a shallow skimming of the ground with the plough is sown and the seed allowed to mature. This every tiller of the soil knows, and the human heart can be compared to the ground upon which we may sow the gospel seed, and if the heart has been well ploughed up by the plough of conviction, and a deep sense of the need of a Savior, when that Savior is accepted, there will be fruit abounding to the glory of God from that one. How important, then, that the work in the soul be well and deeply done, that it stand the test of time and trial, that fruit for God may abound as a proof that the soul is established in grace, and that "the love of God is shed abroad in the heart by the Holy Ghost given unto us." Rom. 5, 5. The everlasting life, the eternal life that is the portion of the faithful soul, is a present possession as soon as faith acts in him by the Holy Spirit, to the acceptance of Christ as a Sacrifice and Substitute. These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the Name of the Son of God. 1st John 5, 13.

It is, therefore, a present possession as soon as we believe on the Name of God's blessed Son! It is not presumption to say, "I know I have eternal life!" God's Word warrants this claim in the faith of the honest, faithful soul, and gives this assurance in the utterance of his heart before the throne of God, and before his fellow-man without. What can give more inward comfort than to know that we have "passed from death unto life," and the sure evidence of this is, "we love the brethren"; we love those that love the Lord; and this is contrary to the sharp, hard spirit of criticism with which we once viewed the children of God. The whole spirit and tenor of our life is changed

when we take sides with God and accept His well-beloved Son as our Savior. We can then "give thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light; who delivered us out of the power of darkness, and translated us into the kingdom of the Son of His love," Col. 1, 12-13, R.V., and in this new relationship we can go forward with confidence to serve in the work of proclaiming the gospel to a lost and ruined world; and to encourage and build up the children of God in their most holy faith.

But what is the solemn alternative of rejecting this offered Savior, God's well-beloved Son? "And he that believeth not the Son shall not see life; but the wrath of God abideth on him." Without the quickening power of Christ by the Holy Spirit, the sinner is "dead in trespasses and sins." Eph. 2, 1. This is spiritual death, of course, and in this state or condition God's wrath abides on the rejector of Christ. This implies that now every unsaved sinner is under the wrath of God! As the world is under the judgment of God, awaiting its execution for the rejection and murder of Christ, His Son, so is every son and daughter of Adam connected with the world under that judgment until they accept the Sacrifice God has provided, by believing on the Son of God.

"God sent not His Son into the world to condemn the world; but that the world through Him might be saved. He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the Name of the only-begotten Son of God." John 3, 17-18.

Faith in the atoning merit of Christ, operating by the power of the Holy Spirit, lifts the condemnation

from the burdened sinner, and sets him free from the wrath that abode on him in consequence of that condemnation! It is only the divine lever of Christ's vicarious sacrifice that can lift the awful burden of sin from the poor, unsaved sinner. The acceptance, by faith, of this sacrifice, prepared and offered by God Himself, is the only part the poor sinner can, in the energy of the Spirit, perform in his freedom from the condemnation and wrath of God. The momentous work of salvation hinges upon this alternative: accept Christ as the offered Sacrifice and Substitute, and the wrath of God is removed; reject Him whom God has provided, and the wrath of God abides on the Christ-rejector.

And what makes this alternative now most solemn, and brings it into force upon the sinner, is the preaching of the Gospel! This is God's testing time for the world! Now is the accepted time, now is the day of salvation! God's Word is going through the world, taking trophies out of time, to shine through all eternity. This is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil. The blaze of gospel light shining into the souls of men reveals their sinful condition, and because they reject the light, condemnation rests upon them as a consequence. God is beseeching sinners, by the proclaimers of the gospel, to be reconciled to Himself through the atoning blood of His dear Son. 2nd Cor. 5, 20. O what condescending desire is daily manifested for the sinner's salvation, by the long-suffering grace and patient forbearance of a much-abused and insulted God by His erring creatures. Who can enumerate the words of profanity daily uttered by taking His holy Name in vain, and the

volumes of sin that rise up in horrid, insulting stench before Him from the Christ-rejectors of to-day? Yet His grace abounds, and sinners are saved through the foolishness of preaching, and the testimony goes on for Himself before the world of mankind, while purged worshippers offer their tributes of praise and thanksgiving, "the fruit of their lips giving thanks to His Name." God will carry on His work; when one set of workers slide into spiritual apathy, and fail to bring forth fruit, He will raise up others, and put the anointing oil of true service, the Holy Spirit, upon them, and send them forth to do His bidding; to labor in His vineyard. Poor sinner, beware how you reject the offer of His blessed Son as the ground of your salvation. It is a very solemn thing to realize that the wrath of God is abiding on you, and will abide until you are saved on God's terms. You may desire salvation, and have a plan of your own, by good works, suggested to your mind by the enemy of souls, yet you can never be saved on any terms but such as are set forth by God's own Word. The builders of Babel thought to reach heaven upon a tower of their own erecting, and what was the result? Confusion! What began in a spirit of agreement, manifesting itself in one common language, ended in a general spirit of disagreement, expressed in a multiplicity of tongues, so that each could not understand the other. How like the efforts of man to exalt himself into a place of favor before God to-day. The unbelieving mass of mankind have a multiplicity of schemes, invented through Satanic suggestion, by which they hope to be saved on the ground of self-merit in some form or other; in short, Satan is perfectly satisfied to have people indulge in illusive hopes of being able to satisfy God on

any plan other than what God has set forth, for right well he knows that they are self-deceived, and will surely fail. "Other foundation can no man lay than that is laid, which is Jesus Christ." How many poor, disquieted souls are floating down the stream of time, like silly flies floating on the placid surface of a river, until caught by the finny tribe beneath; souls who are going on from day to day, occupied with the perishing things of time and sense, while the tocsin notes of the gospel trumpet are sounding in their ears, calling them to accept the offered salvation, and then to a walk in the path of faith, in redemption of the time in true service for the Master, who accomplished salvation for them on the Cross of Calvary. How important that the time God is leaving us here on earth should be redeemed for Himself. He will call for an account to be rendered at His judgment seat, of how we have passed our time here. For we must all appear before the judgment seat of Christ; that every one may receive the things done in His body, according to that he hath done, whether it be good or bad. 2nd Cor. 5, 10. As this is the "bema," or judgment seat, before which Christians only will appear, it especially refers to the faithful redemption or use of their time, after they have begun to walk in faith, and how important that they so walk as to please God, and so live that their life may be a sober, righteous and godly one in this present evil world. And if the righteous scarcely are saved, where shall the ungodly and the sinner appear? Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creator. 1st Pet. 4, 18-19. The place where the ungodly and sinner will appear will be before the Great White Throne, at

the end of the millenium, when the dead in trespasses and sins, not the dead in Christ, shall stand before God; and the books will be opened; and another book will be opened, which is the book of life; and the (wicked) dead will be judged out of those things which were written in the books, according to their works.

And whosoever is not found written in the book of life will be cast into the lake of fire. Rev. 20-15. This is the awful, solemn end of all who resist the Holy Spirit, when the gospel of God's salvation is offered to them in the preached Word. Dear, unsaved sinner, God will not be mocked by you! If you go on to the end of life's journey as a Christ-rejector, God's wrath must abide on you; there is no alternative. There is no salvation in the grave whither thou goest! As the tree falls so it will it forever lie. There will be no redemption-call to you if you die out of Christ. He came to earth and took hold of the seed of Abraham, to suffer in the flesh, to accomplish redemption, to bear our sins in His own Body on the Tree, and it is while you are here in the body on earth that the question of your soul's salvation must be settled. "Be wise to-day, 'tis madness to defer." God is no respecter of persons in this great work of salvation, and

"Long as the lamp (of life) holds out to burn,
The vilest sinner may return."

Oh, the value of the present passing moment, the all-important now of your existence! The past cannot be recalled, the future of this life you have no certain lease of; only the present you can call your own, and how solemn the responsibility connected with the use you make of this fleeting niche of time. How few

enter into the thought of what to-day means! Reader, think of it! When once you begin to think seriously of what you are, and where you are, and allow God's Holy Spirit to act on your spirit about your need of salvation, and to present Christ in all His fulness to meet your need, the victory is won, and you will soon be able to rejoice in a full salvation, and in His power to keep you to the end. Life's one grand object is to live for God! How comparatively few think of this in the great rush of life in the world. How few are pausing to ask the question: "What is the object of life after all?" Reader, have you ever asked this question, in the quiet retirement of your own heart, and had this forcible momentous answer come home to your own soul: "It is for God I ought to live!" Consider the question, and deeply ponder the reply. God has His creation claim upon you, and also has His preserving claim on you; He has brought you into existence, and preserved you through his abundant mercy and grace, and how are you responding to these claims? What are you doing to repay God for all His condescending love to you?

Are you accepting His Son as the ruler in the vineyard of your heart and life, or are you rejecting Him and the blood which He shed for you on Calvary, and giving your life to the service of the world, the flesh and the devil, as an enemy to God by wicked works? Think of it for Christ's sake, and for your own soul's sake. Amen!

DISCOURSE 24.

Christ as our Strength.

"For consider Him who endured such great contradiction of sinners against Himself, lest ye be wearied and faint in your minds."—Heb. 12 : 3.

Contrast between occupation with earthly things, and heavenly things. Character is formed by occupation of the heart. Christ, the true object of our heart occupation, and the permanency of the result. The comfort arising from fully giving Christ his place in the heart and life. God's order of Headship in his Church on earth. Thoughts on the conversion of the world. Exhortation and conclusion.

The power of absorption is strong upon the human mind, by outward objects and influences, and the effects are easily seen upon any who are taken up and engaged with outward objects intensely, as there will be a desire to talk much about what fills the heart and mind, for "out of the abundance of the heart the mouth speaketh."

There is a marked contrast between the effects produced on the mind of heavenly or earthly things, and these effects stand out, to a large extent, as indices of character in those persons who are thus influenced.

They who only "mind earthly things" are earthly and sensual in character and disposition, and it is

easy to see the trend of their minds by their habits, tastes and the way their time is employed. On the other hand, they who delight in heavenly things manifest their character by occupation with everything which partakes of a heavenly nature, and which delights the heart of God, for as they do His Will in their lives, they show forth what is wrought in the heart by the Holy Spirit, who leads out into occupation with heavenly things, and with Christ, who is the source of divine life in them. Being "partakers of the divine nature," they are marked off for a heavenly life, and to go back to the life of sensuality and fleshly lust from which they have been delivered, would be to them punishment indeed. The lines of occupation which engage the mind continuously, enter into the formation of character, so that a man becomes that which occupies and takes up his heart, at least to a great extent. He is known by his occupation. If he delight in politics, and throws his life's efforts into the political affairs of the day, he is known as a politician. If he figure in military matters, he is known as a man of war. Does he hoard up gold, and gloat over it in possession, he is known as a miser. Is he a lover of pleasure and sensuality, he is known as a sensualist. If he delight in the pursuit of knowledge, he is known as a lover of learning, &c. In the same line of reasoning, on the qualifying power of occupation, we know that in proportion as a Christian is occupied with Christ, he will grow into the likeness and stature of Christ, and delight and enjoy that which pertains to His work on earth, and His life in the souls of men. It is profitable to keep the current of the heart's affections rising heaven-ward, and detached from the absorbing power of earthly things; all very well in their

place, to be used and not abused; but in no wise to rise up and gain a place in the heart. Set your affections (mind, in margin) on things above, not on things on the earth; for ye are dead, and your life is hid with Christ in God, Col. 2, 2-3, and this becomes practically a very profitable exercise to the patient, obedient soul, who is willing to deny self, and the downward tendency of his nature to indulgence in the flesh, which hinders occupation with Christ and growth in grace.

As Christ is "the same yesterday, to-day and forever," it follows that the more Christ-like the Christian is, the more permanent and enduring will be his character, and his life will be consistent and permanent in its results. Christ is the Divine Source from which flows forth all conceptions of what pleases God the Father, and also power by the action of the Holy Spirit, to carry out into practice those conceptions, that fruit may abound to the glory of God. If God's glory were had in view at all times, in our efforts in what we call "service," there is little doubt but that divine blessing would attend these efforts in a very encouraging degree, and we would find an answering echo coming home to us that would not only produce the assurance within, that God was well pleased with our work for His dear Son's sake, but we would create in the souls of others the same divine confidence and assurance which dwelt in our own souls.

There is such a temptation to work for self-glory in all we do, that we need to walk softly, and in much self-judgment that we take not to ourselves the glory which belongs to God. At best we are but instruments; vessels in which the Holy Spirit dwells; and through which God works by the power of that Spirit, to "will and to do of His own good pleasure." And

in this yielding attitude, we manifest the true spirit of consecration, and may expect the permanency of our work to appear, quite in proportion as we own and honor God in its conception and performance. The more we can feel our own weakness and Christ's sufficiency, as prompting and actuating all we do, the deeper will the current of our devotion go out toward God, and we may well expect an answer of inward, sweet consciousness that our efforts, however weak and puerile they may appear to those without, will rise up as a sweet savor for the sake of His dear Son, whose aid we have sought, and whose life we are living by faith in Him, and which flows out through us to the needy waiting souls to whom we instrumentally minister.

The inward comfort and peace which possess the heart of the one who gives Christ His true place therein, cannot easily be described! It is of such a nature and character as to forbid analyzation, and must be possessed and enjoyed, to enter into any conception of it. That preparation of heart for its full entertainment be required is but reasonable and necessary. All the restless, active elements of the old Adam nature must be subjected to the application of the Cross. The flesh, as represented by Agag, must be cut to pieces, 1 Sam. 15, 33, and the unhindered indwelling, and action of the Blessed Spirit, must be encouraged by rigid self-examination and thorough self-judgment in the Presence of our God. There must be no compromise with the world, the flesh and Satan! Christ Himself holds no compromise with these three powerful enemies of God and the true Christian. We cannot give Him the true place in our hearts and lives, if we enter into compromise with His enemies.

This question we must settle fully and practically before we can enjoy the "peace of God that passeth understanding," and expect to have our hearts and minds fully garrisoned by it. We must fully and truly take sides with God in all the current of our thoughts and action of our lives, before we can have a hope that the God of peace will delight to dwell with us. But in the face of these stern requirements, do not let us faint or be discouraged! The riches of these treasures of comfort and peace, are attainable by any of God's redeemed ones who seek and live for them. Even the most insignificant and unpretending person in the sight of men can enter richly into these blessings, for God is no respecter of persons. It is the attitude of the hidden man of the heart that He regards, not the outward position in the world to which one may attain. What a sad mistake is made by many, who spend the energies of their lives in building up a standing in the world, and expect this to be a pass-word to the favor of a just and holy God.

"Nothing in my hand I bring,
Simply to Thy Cross I cling."

must be the passport to God's acceptance, and the sooner the heart learns this self-emptying lesson, the sooner Christ will come in and take His place therein, and then the life will crop forth richly with fruit unto God.

One powerful motor, or reason, why the Christian should consider Christ is, that in the order of headship which God has established, Christ is His Head and Lord. Paul writes to his Corinthian brethren thus, But I would have you know that the head of every man is Christ; and the head of the woman is the man, and

the head of Christ is God. 1st Cor. 11, 3. Here is God's divine order, and in the observance of which, the woman, by being subject to her husband, as signified by a covering on her own head, is teaching the angels a correct lesson, as they look into the things of God, and learn them in the godly order of Christians walking in the Church on earth. Verse 10. What a wondrous thing it is for the weaker side of God's redeemed people on the earth, to teach angels, for that is the true meaning of that word, "because of the angels." If this thought, that the angels, and the principalities and powers in heavenly places are learning in the Church the manifold wisdom of God, could be more uppermost in the minds of God's people on earth, it is certain that there would be more watchfulness and circumspection in their walk and conversation. The time would be more faithfully redeemed for Christ, and the record of growth in grace from year to year would shine brighter and brighter, as the minds and hearts of the saints of God were brought under the deep sense of responsibility which attends the wondrous place into which they are brought by redemption. It is a very solemn mistake that children of God make, when they sink back into the world's ways, and by worldly conformity seek to reform it, or leaven it with the truth of God. Affiliation with the world and its great schemes of reform can never be entered into by God's redeemed people, without seriously impairing their spirituality, and neutralizing their testimony for a risen and glorified Christ! They are not called out of the world by redemption to go back into it, and be overcome by its corruption and stultifying power; but to walk in separation from it in the place of faith, in and testimony for the One that the world rejected and crucified, and still re-

jects in a more covert and specious way by far than when it took Him and, with wicked hands, crucified and slew Him. If He were recognized by all of His redeemed ones, as their Head in the glory, now as the rejected Man, what a different aspect would the so-called Christianity of the day present. If He were the centre of the heart's occupation, of every one of His professing people, how would their hearts go out in true faithfulness toward Him, and toward His own, and in walk seek to please Him, instead of taking the world by the hand and going on with its great perishing schemes. How would their hearts blend into one, and instead of Christ being divided and wounded in the houses of His friends, He would be honored and obeyed as an undivided Christ, and instead of the jealousies and bickerings of an unholy partisanship, fostered and justified by doctrinal issues and theological huckstering, we would see the glorious exhibitions of a faith that recognized one Lord, one faith, one baptism, one God and Father over all; and there would be an honest endeavor to keep the unity of the spirit in the bond of peace; and instead of a multiplicity of bodies claiming to represent Christ on earth, there would be recognized the one "Church which is His body, the fulness of Him which filleth all in all." Faith sees that glorious condition now, but earth does not see it as she ought, and the cause of Christ languishes, while Satan laughs in derision at the mangled attempts to keep up a testimony for a crucified and Risen Christ, while the professing Church takes the world by the hand, and seeks its reform by attempting to do what Christ declared could not be done, that is, to pour the new wine into the old bottles, and tack the new cloth on the old garment.

The modern idea in Christendom is, the conversion

of the world before Christ comes, so that when He comes He will find the nations subject to the gospel rule, and ready for His occupation as King. Satan never sprung a greater delusion upon mankind, especially on the Church of God, than this conversion of the world in the present dispensation. The pretended conversion of the Roman Emperor, Constantine, in the fourth century, in which the Church and the world were married, and the apostacy of Rome introduced, was indeed a calamity to Christianity, but this post-millennial idea of the conversion of the world by the preaching of the-gospel, and the ushering in of the millennium, and the Lord's coming at the close of that period, is a delusion fraught with the direst consequences to the Christian Church. "My Lord delayeth His coming, let us eat, drink and be merry," is the practical result of the world-conversion idea, and the professed Christian organizations which endorse and act upon it, are everywhere joining in with the world's great issues and schemes for bettering the flesh, and patching up the old Adam nature; entering into its politics, and aiding the running of its governments; in short, going hand in hand with the world in the manifestation of its three great principles, viz., "the lust of the flesh, the lust of the eye, and the pride of life, which are not of the Father, but are of the world." 1 John 2, 16. This the Church organizations are doing, instead of taking the path of suffering and rejection with a risen, glorified Christ. Ease-loving, worldly conformity, courting the patronage of the unconverted to keep up extravagant church expenditure, and exalting human talent under high educational training, without reference to a healthy standard of spiritual attainment; all these are the order of the day, while earnest chil-

dren of God groan within themselves, and "sigh and cry" over the condition of things, without power to alter or set them aside, for the world with its corrupting spirit has invaded the professing Church, and crushed out, to a great extent, the true spirit of testimony for a living, glorified Christ. It is not profitable to be occupied with the failures of any, much less with those of the very thing that should be a power for God in the world, but in which there is so much manifested failure, but we must be faithful and tell the truth.

May the Lord rouse His believing people up to a lively sense of their privileges in the wonderful place of redemption into which He has called them; that they may understand what it is to redeem the time, knowing that the days are evil, and under the purifying power of the Word of God, be able to walk in the light as Christ is in the light, and bring forth fruit unto God while He leaves them in the world.

Dear Christian reader, there is much to cheer and encourage you on in the new life, if you will but appropriate what is provided for you, for God has done, for your spiritual welfare and growth in His Word, all that you require, and it now remains for you to look often into that Word for edification, for comfort, and for blessing, and rest assured, if you go with an honest desire to know the will of God, it will be fully made known to you. The time has come "for judgment to begin at the House of God," right in the very hearts of His professed people, each one separately as they possess the light, and then it will be sure to find action in a collective aspect, and a firm, undeviating testimony will crop forth as a sweet savor unto God, as an encouragement to His people, and a warning and an example for salvation for those who are out of Christ. Amen.

DISCOURSE 25.

God's Love to Sinners.

"But God commendeth His love toward us, in that when we were yet sinners, Christ died for us."—Rom. 5 : 8.

God's Love the source of all blessing to mankind. The condition of the sinner best suited for the exhibition of God's love. The way God's grace, as exhibited in Christ, will be magnified in the revelation of His beloved Son with His Church. Exhortation to the sinner to accept the offered mercies of His salvation.

God is Love, is an expression of the self-existent character of God, and when the Love of God flows forth freighted with the blessings which He delights to bestow, we may safely affirm that it is His own divine expression of what He is in His own intrinsic existence. His Love found an embodied, living expression in the Person of His own well-beloved Son, for in that expression God manifested Himself. The law did not express Love; it expressed God's estimate of what a perfect man should be, but God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life. (R.V.) St. John 3, 16. If God's law found a measure in what He gave by Moses, His Love found a far more glorious measure in the gift of His Son.

The law was given by Moses, but grace and truth came by Jesus Christ. St. John 1, 17. The law was God's requirement, but grace and truth are the out-going of God Himself. Grace is Love flowing out where judgment is merited, and truth is the expression of light; hence, grace and truth are the expression of God Himself; for God is Love, and God is Light; the two full definitions of the positive, self-existent character of God. Hence, the Love of God for sinful, rebellious man is the source divine of all manifested blessing toward man, as it was seen in the person of Jesus Christ. The great mystery of godliness is He who (R.V.) was manifested in the flesh, 1st Tim. 3, 16, and thus became, not only the expression of God's Love, but the source of all true blessing to mankind. Faith in the Promised One before He came was the evidence of God's Love, working for blessing to those who exercised it, and after He came as the full, divine exhibition of His Father's Love, the power of faith became the channel through which Love, as the source, flowed forth to those who were objects of God's Love and blessing. It is Love in the heart of an earthly parent that prompts to natural parental provision and care, but how faint is the expression of that love compared to the unbounded love of God, that displayed itself in the best Gift that could come forth from that Heaven of Heavens where God Himself dwells. And as that Love was unconditional, as it was unbounded, and as fully unmerited by mankind as it was unconditional, how much like God Himself it was and is, as to deal in Love. He stands out in strong contrast to the dark background of our sins and wrath-deservings, which would have been met with judgment had not Love found an outflow through mercy and a deep desire for the reconciliation

and peace of those for whom Heaven's best and brightest Gift was bestowed, in the Person of Christ.

The normal condition of the Christian is that of one having the Love of God shed abroad in the heart by the Holy Ghost given unto him, Rom. 5, 5, and this indwelling treasure is a well of water springing up unto everlasting life, St. John 4, 15, so that the source of blessing is within the one who receives it. It is a comfort to know that God is mindful of those whom He desires to save, and thus the poor sinner, going on in his profanity and unclean living, is patiently borne with and mercifully dealt with, that he may have time to learn something of the riches of God's grace, and the depth of His desire to do for him far more than he is willing to ask for and receive. The condition of the unsaved soul is such that he is a proper object upon which the grace of God can exhibit its most appropriate efforts. God seeks the sinner in his sins, and through grace divine, presents the One, His beloved Son, who is able to save all who will receive Him as their Sacrifice and Savior. Under the Jewish economy, the one who offered, brought his sacrifice to the door of the tabernacle, and laid his hand upon the head of his offering before the whole congregation, thus owning or confessing it as his own, before it was slain and offered upon the altar. So now, the sinner who accepts God's Lamb as his Sacrifice and Substitute, by faith, lays his hand upon the head of his divine Sacrifice, and when this act is completed by confessing Christ before men, salvation is the sure result. With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. Rom. 10, 10. The lost condition of the sinner, and the saving merits of the blood of Christ, are the true and legitimate extremes

to meet together, and no one need to despair under the thought that he is too bad to be saved, as when he has come to that conclusion is the time when God can come in to save him. When a person who is unsaved by the blood of Christ realizes that he (or she) is a lost sinner, and is willing to accept the Sacrifice which God has provided in the Person of His own Son, if it is then he magnifies the work of Christ, and honors the object for which Christ came, for "He came to seek and to save that which was lost." "He came not to call the righteous, but sinners to repentance." There must be a full recognition of his lost condition, by the sinner himself, before he can truly and honestly accept Christ as His needed Sacrifice and Substitute. Any one professing Christ without realizing his need of Him, is only an exhibition of mockery and hypocrisy. And it is certain, from the results which follow this kind of profession, that there is a great proportion of the nominal profession of to-day of this empty, hypocritical kind, judging by their fruits, for "by their fruits ye shall know them." Assimilation with the world, carnality of mind, utter lack of spiritual attainment and growth, averseness to scriptural study, and want of Christian love and true fellowship in the things of God, are the true and legitimate outcroppings of this nominal, empty condition which characterizes much of the profession of the present day. And when we see this cold, lifeless state of things "having a form of godliness, but denying the power thereof," we are admonished to turn away from such, as a hindrance to our faith, and as unworthy of our confidence and fellowship.

Then let every one who would enjoy the blessings of this salvation come to Christ as a lost sinner, not as a self-righteous moralist, for the Sacrifice of Christ was

offered for only those who are willing to come as truly needing Him as a Savior-God. Paul could truly say, "by the grace of God, I am what I am!" "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners, of whom I am chief." If that dear apostle was constrained to acknowledge himself as the "chief of sinners," as a sinner saved by grace, much more will every one who has any desire to be saved, be willing to take the place as a lost sinner with Paul, that he may truly be saved.

As the wondrous grace of God is now working in the hearts of God's own, who form the Church, and for whom Christ gave Himself because He loved His Church, so will it be manifested and known in the world by and by, when Christ is manifested openly to the world.

Now, "the world knoweth us not, because it knew Him not" when He was on the earth. The carnal, worldly mind cannot enter into the sacred realm of conception as to what Christ was and now is, to the eye and mind of faith. Even those who followed Him by sight when He was on the earth, were not privileged to know of Him on anything like the measure they were able to comprehend Him by faith and the help of the Holy Spirit, after He went up on high and took His seat on His Fathers' Throne!

When doubting Thomas was satisfied as to the Lord's identity after He rose from the dead, he is comforted with the assurance from his Master and Lord, thus: Blessed are ye that see and believe; but more blessed are they that see not and yet believe.

The eye of faith sees the deep-toned realities that are embodied in and encircle the Person of the Son of

God, as He sits at the right hand of the Majesty in the Heavens. He represents the offices of High Priest, Intercessor, Advocate, Governor and Head of His people that are now on the earth, and He wears the human form in which to discharge those high offices, and as a man we comprehend Him, by the aid of the Holy Ghost, as encircled with His inherited glories as High Priest after the order of Aaron; also with His acquired glories after the order of Phineas, who acquired a priesthood when he made atonement for the camp of Israel, as he slew Zimri and Cosbi in the matter of Baal-Peor; Numbers 25, 7-15. We know Him there as the Father's delight; as the One who is waiting until His enemies be made His footstool. We know Him as a Priest after the order of Melchisedek, holding our life in His; "because He lives we shall live also." All this we see in Him as we study His position seated in the glory as set forth in the Word of God. And this is the privilege every one has who gives himself to Christ without reserve, and honors God the Father in the reception of His beloved Son as his Sacrifice and Savior. "He that honoreth the Son honoreth the Father also," the Lord Himself declared; and when we learn that God has given us redemption and forgiveness of sins according to the riches of His grace; and has foreordained us unto adoption as sons, through Jesus Christ unto Himself, according to the good pleasure of His Will, to the praise of the glory of His grace, (R.V.) Eph. 1, 4-6, we will be able to prize the salvation we have found in Christ, and praise God all the day long for such a great salvation, and be encouraged to look forward with great delight, hope and expectation to the event of the coming of the Lord for His people, which make up His Church, and in

which God's grace will be magnified as He is manifested with her in glory when He comes to set up His Kingdom. And now, let us contemplate the way that grace, as exhibited in Christ, will be magnified in the revelation of His well-beloved Son with His Church by and by. His Church on the earth now is waiting and watching (or should be), for her coming Lord, to take her up to be with Himself; 1st Thess. 4, 14-18; 1st Cor. 15, 51-52; Phil. 3, 20-21; before He will come forth with her as His heavenly Bride, to display His power in the overthrow of His enemies on the earth. Rev. 19, 11-21. Paul, writing to the Colossians, says, when Christ, who is our life, shall appear, then shall ye appear with Him in glory, Chap. 3, 4, and this "appearing," or manifestation (R.V.) is the second aspect of the Lord's coming to the earth, and when He will, with His Bride the Church, set up His millennium reign.

"Bride of the Lamb, awake! awake!
 Why sleep for sorrow now;
 The hope of glory, Christ, is thine,
 A child of glory Thou!"—Sir E. Denny.

Yes, it will be at the manifestation with His heavenly people, the Church, who are now waiting and watching for His coming for them, that the riches of His glory in His Church will be displayed. It is then that He will come to be glorified in His saints, and all that is now hidden from the world, of what He is to the eye of faith in His redeemed ones, will openly be made manifest, so that the poor world will see in Him and in His people what it now has no conception of whatever. Now the world "knoweth us not as it knew Him not" when He was in it, but then it will know

Him as "that Man" whom God hath chosen to judge it, and who will bring in a righteous rule that will deal with sin as soon as it is committed, and will put down all authority and power, and raise the sceptre of the Kingdom of Heaven (or from Heaven), and rule in equity and righteous administration of all that conduces to happiness and peace on earth. Yes, it will be on the earth that this heavenly régime will have its divine sway, for the Noble Man who was here on the earth; who came from Heaven and "took hold of the seed of Abraham," yet who was "God with us," has gone back to the glory from whence He came, to "obtain a kingdom and return." And when that kingdom comes to earth, the creation that now groans under the curse, with its thorns and thistles, and wild-beast ferocity, will cease its groaning. "For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God! Rom. 8, 19-22. We who now groan in concert with creation will then have our bodies of glory, for we wait now for the redemption of our bodies, which we will realize when the Lord comes to take up His Church ever to be with Himself.

We have the redemption of our souls now, but then we will have soul and body perfect, "made like His glorious body," and fully conformed to Himself. Glorious future, and happy fruition for all the hopes of the members of Christ who toil and suffer here, while their risen and glorified Head is seated in glory, but who feels all their trials, difficulties and persecutions while they journey through this scene as strangers and

pilgrims; through a world that is now guilty of His rejection and murder! May the hearts of all His believing ones be so brought into active, living touch with Himself, in communion and fellowship in spirit, that they may truly say, from their hearts, "Even so come, Lord Jesus! come quickly!" May they be so won from the world and its vain offerings and temptations that they will wear it as a loose garment, ready to drop it at the call of their Lord, as they rise to meet Him in the air! And now, poor, unsaved sinner, is there nothing in this glorious prospect for the Christian that has an attraction for your soul? Do you not feel drawn toward the precious One who will bring in this much-desired state of things, that you, too, may have an interest and portion with Him in all His glorious triumphs? If so, take the place of rejection with Him by faith, accept the Sacrifice provided for you on Calvary, and you will have the salvation you so much need, and be able to rejoice in the hope of the glory of God, for being justified by faith you will have peace with God through His own blessed Son, our Lord Jesus Christ. You will never be happy without Him, and having Him you will have a satisfying portion, and will have all the yearnings of your soul met in Him, because He is able to satisfy when no one or nothing else can. You may go on from one scheme of life to another, as they are presented to your attention and desire, but you will not have a portion that will give you rest until Christ has His normal place in your heart. Yield to His offerings and allow Him to lead you into the liberty wherewith He can set you free, and you will enter upon a new life that will stand out in strong contrast to the life you are now living, and the "fearful looking for of judgment which will devour the adversaries" will be

entirely removed from your soul, because of the nearness of access to the Throne of grace which you will enjoy, and the privilege of carrying "everything to God in prayer" to Him who delights to hear prayer and grant requests far more readily than you do to ask. May the Lord have power to draw you to Himself, and mould and fashion you after His own image and likeness. You may think, at first consideration of this subject, that it is too much above your grasp of thought, or that it is only for ministers, teachers and learned people; and not for those of ordinary occupations; but it is very applicable and appropriate for the humblest and simplest minds. Often the richest spiritual experiences are found in the humble ranks of life. Those who pride themselves in learning and worldly stations in life are often too elevated, in their own estimation, to come in true humility to be saved as lost sinners by the free grace of God, and because God will not save them on their own terms, but will only save them in His own way, they reject the salvation He has provided, and go their own way to the lake of fire prepared for the devil and his angels. Matt. 25, 41. "Be wise today, 'tis madness to defer!"

DISCOURSE 26.

Discernment by the Holy Spirit.

Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God.—1st Cor. 2 : 12.

What the spirit of the world *is*, and what the results of its working really are. What the fruits of the Spirit of God are in contrast to the working of the spirit of the world. Some of the things which are freely given to us of God. The importance of redeeming the time in the use of what God has given us. The nature of Christian responsibility, and the results of its faithful exercise.

When we seek to analyze the spirit of the world around us, we need special help from the Holy Spirit, to be able to see really what it is, and a keen discerning judgment to put it in its true place, by divesting it of the serpentine charm that it has for the great mass of mankind, including very many of the professed followers of our Lord Jesus Christ, as they are passing through it.

Every true Christian is a stranger and a pilgrim in the world in Gods' sight, whether he realize it or not, and the great thing for him to do is to enter into the reality of it, and regard himself as God regards him in His Word. 1st Peter 2, 11.

When once He takes this stranger and pilgrim place, he is in the right frame of mind and state of soul to understand something of what the true character of the world is. We get the very concise definition of the world set forth in God's Word thus: Love not the world, nor the things that are in the world, for if any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, are not of the Father, but are of the world. 1st John 2, 15-16.

This aspect of the world is not the creation aspect which was pronounced by God as very good, Gen. 1, 31, before the fall of man, but the disobedient, sinful aspect which is the result of Satanic rule on the earth.

God gave Adam dominion over creation on the earth (verse 28); and when Adam and Eve disobeyed God and sinned, and by so doing, put themselves under Satan's power, they lost their dominion under Satan's usurpation, and the condition of things which has since ruled in the world is what we know as the spirit of the world! Every sensitive, spiritually-minded Christian feels this worldly spirit coming in contact with his spirit as he goes out into the world. He sees and realizes that the three moving springs of Satan's world, viz., the lust of the flesh, the lust of the eye, and the pride of life, are the three things that men and women, in an unconverted state, are laboring to maintain. They strive to acquire means to feed their bodies luxuriously; here is the lust of the flesh.

They seek to make a fine appearance outwardly, to gratify their vanity, and this is the lust of the eye.

They struggle hard and long to become popular before their fellowmen, in the various lines of human ambition; and this is the pride of life.

This, then, is the definition of the world as a system, under Satan, its god and prince, and within the variation scope of the three principles as above named, all the different lines of sin and wickedness have their range of activities. To this world-aspect the believer is enjoined to be not conformed, Rom. 12, 2, for if he is transformed to know what the perfect will of God is, he will not be going on with the world and living out its three great principles, with their baneful fruits and demoralizing activities.

And what are the results of this world-spirit upon the human race at large? Hardness of heart, selfish ambition, sinful practices, and all the range of open opposition to God which characterizes the life of the natural man. Opposition to God by constant, active disobedience is the normal, legitimate practice of men and women who are filled and energized by the spirit of the world. They live out disobedience as a matter of course; as readily as they breathe the air around them, and that disobedience takes form and activity according to the peculiar temperament, or trend of mind of the individual going on in it under Satanic leadings.

In one it is one course of sinful practice, in another it is something else, and so on, according to the bent of the inclination, until the individual life here on earth, which should be fraught with fruit unto God, is frittered away in positive opposition to His Will as made known in His divine Word.

But in marked, positive contrast to the workings of the world-spirit, we have the fruits of the spirit of God brought forth in the hearts and lives of faithful men and women in the Lord. They are called to show forth the praises of Him who hath called them from darkness into light, from the power of Satan unto God,

and realizing that they are not their own, but are bought with a price, they are constrained to glorify God in their bodies, which are His. The price of their purchase is no less than the precious blood of God's own Son, and it is the wonderful, valuable character of this purchase price that marks them off in positive contrast to those who are yet walking in the spirit of the world. A wide gulf is fixed, by God Himself, between those who have the spirit of the world, and those who have the Spirit which is of God. Great efforts are being made, in these days of loose views of truth, to bridge over this gulf or chasm, by accommodating theological inventions, and thus annul or set aside the essential, cardinal doctrines of God's salvation, as revealed in the Person of His beloved Son, our Lord Jesus Christ. And it becomes a matter of positive necessity with those who are truly the Lord's own, to stand boldly forth and "contend earnestly for the faith which was once for all (R.V.) delivered to the saints." Jude 3.

All this sentimental talk about the Fatherhood of God and the Brotherhood of Man is but a crafty effort to sweep away the strong, positive difference which God's Word makes between the Christian and the worldling; between the saved and the unsaved; between the children of God and the children of the devil. It is incipient Universalism, to talk of the Fatherhood of God and the Brotherhood of Man as applying to all, to saint and sinner alike! Christ Himself plainly denounced the unbelieving Jews, as "ye are of your father the devil, and his works ye do," and this has application to all who are yet in their sins and out of Christ. Also, the children of God who are in Christ in the new creation place are not in a brotherhood relationship with those who are in the old Adam place.

What fellowship hath Christ with Belial? Or what part hath he that believeth with an infidel? God's Word distinctly discriminates between the saved and the unsaved, and in no way authorizes the amalgamation into one, under one brotherhood, His people with the world's great current of unbelieving ones.

It is the popular depreciation of the positive distinctions which God makes in His Word that allows some teachers to put all men upon a common ground, and by this to destroy the testimony which God would have maintained for Himself in the world. Ye are My witnesses, saith the Lord; and when our Lord Jesus prayed for His own, it was that they might not be taken out of the world, but that they be kept from the evil one. (R.V.) St. John 17, 15.

Again, He prays for them; He prays not for the world, but for those that His Father hath given Him; verse 9; thus making a positive distinction between the world and His own, and we have no license from God's own Word to mix up with the world indiscriminately, as to its issues and great concerns. Christians have nothing in common with the world, and are to be "not unequally yoked together with unbelievers," but to commend Christ by living soberly, righteously and godly in the present world, Tit. 2, 21, for they move in the midst of a crooked and perverse nation, among whom they are to shine as lights in the world. Phil. 2, 15. Is there any room here for compromise with the world? No, indeed!

The world loves its own, and marvel not if the world hate you, for it hated the Lord Jesus before it hated you; and remember, the servant is not above his Master, nor the disciple above his Lord. If ye are true servants and disciples of the Lord Jesus, you will find

the hatred of the world coming against you as a matter of course.

And now we may look at some of the things that are freely given to us of God. It is because we have His Spirit that we are able to discern and value what He has so freely given us, and as He gives without stint, it is for us to see and appreciate, in some measure at least, what He has given.

To begin to enumerate His gifts: we have His mercies, which attend our daily path. We have our daily wants supplied from His bountiful Hand; and all the resources of His creation around us to enjoy. We open our eyes every morning, and look forth upon the works of His bountiful Hand, and we say, our Father made them all, and we claim them as ours, by virtue of our reconciled relationship to Himself through the blood and sacrifice of His well-beloved Son, given as a Ransom for us. One of the martyrs in Queen Mary's time wrote from his prison to his fellow Christians without, in this wise: "He hath made all, and bought all, and dearly paid for all; and with His own immaculate body hath redeemed your bodies from sin, death and hell, and with His own precious blood hath paid your ransom and full price, once for all and forever." Then we have the salvation of God displayed in the Person of Christ, as our own, freely given, without money and without price! What a glorious gift! Besides this gift of Christ, we have the Holy Ghost sent down from Heaven to take up His abode within us, to unite all the Lord's own into one Body. By one spirit we are all baptized into one body, and this one body represents Christ on earth as His Church, and this mystical oneness is to be recognized and manifested by His own members on the earth. How much this is seen

at this time in the world, is a matter of serious consideration for all true Christians. Yet, God sees this oneness of His own in Christ, and accepts it for His dear Son's sake, poorly as it is seen by the world.

Another precious gift of God to His children is His written Word, with which they are able to oppose and thwart all of Satan's designs upon them. As their Lord could say, when tried by Satan in the wilderness, "it is written," so now the Lord's own can use the written Word to repulse the attacks of the enemy of souls. In the world, too, we have a living ministry, which some wiseacres, in their self-opinionated estimation, would set aside, and substitute a species of disorder instead. While all Christians are a holy priesthood, to offer up spiritual sacrifices, holy and acceptable unto God by Jesus Christ, 1st Pet. 12, 15, yet God has given gifts to men through the rising of His Son from the dead. He led captivity captive (or a multitude of captives), and gave gifts to men. These gifts are known in the Church on earth as evangelists, pastors and teachers, and are to be recognized and valued as well as to be encouraged by all who love our Lord Jesus Christ in sincerity and truth, care being exercised to recognize the activity of the Holy Spirit in the manifestations of the gifts among the people of God, through those to whom the gifts are given.

Then we have, as a provision from God, the "powers that be ordained of God," to preserve order in the world, that the Lord's people "may lead quiet and peaceable lives, in all godliness and honesty." For rulers and kings, and all that are in authority, Christians are enjoined, in God's Word, to pray, and it is a cause for thanksgiving in every well-ordered Christian mind, that there is such a degree of order and regular-

ity in the administration of the governmental powers for the peace and order of the world's affairs from year to year.

We might enlarge on our notice of things that are so freely given to us of God as we know them by His Spirit, but we will mention but one more blessed gift, that is, the privilege of communion and fellowship with the Father and with His Son Jesus Christ. 1st John 1, 3. This is especially a blessing and benefit for God's people to enjoy, and no Christian should undervalue it, or in any way neglect the means to acquire and preserve it. It is a result of spiritual attainment, and no degree of growth and spiritual power can be enjoyed without crucifying the flesh, with its affections and lusts. The flesh is the active opponent of the spirit, because it is within the heart or range of affections that it makes its opposition felt; right in the sphere of the Spirit's operation, to lead us on toward God. The body of every true Christian is a temple of the Holy Spirit, 1st Cor. 6, 18, and the flesh within should be reckoned in the place of death, that the Spirit be not hindered in His work of taking the things of Christ and showing them unto us, and also of leading out our hearts in communion with the Father and the Son.

We now come to the practical part of our line of thought, the importance of redeeming the time in the use of these gifts of God. There is a "working out of our salvation, as God works within to will and to do of His own good pleasure"; and outward manifestation of the Spirits' inward work, as the Christian life is developed and takes expression in outward effort to bring forth fruit unto God. Christ being formed within, "the hope of glory" will show forth in meekness of spirit and true humility of soul, and the very manner

and appearance of the Christian will tell for God as he comes in contact with those without. It is a cause for thankfulness and praise to be taught in the things of God; it is, indeed, a stimulous to action, in the use of what we have been taught to realize, that God may be glorified in these bodies which He has made temples, in which His Holy Spirit may dwell, and bring forth fruit to the praise and glory of His Holy Name. May we be stirred up in our minds, dear Christians, to realize the need of redeeming the time, well knowing that the days are evil, as God's own Word declares to us. And when we consider the nature of the responsibility under which we are brought as Christians, we find it far more binding than it appears at first thought. God has left us in this scene, to do a work for Him, in testimony and service, and it should be our delight to enter upon it with readiness of mind and deep-toned sincerity of purpose. He would have us at the judgment seat of Christ to receive a reward, not to wear a starless crown. We "are not our own, we are bought with a price," no less a price than the blood of His well-beloved Son, and it is indeed a privilege to be able to "glorify Him in these bodies which are His." And who can estimate the value of the results of our efforts, if we go forth in faith and untiring zeal in the great work He has for His own to do for Himself. The influences which we may be instrumental, under God, in setting to work in the world, will run on when we are called hence, and only eternity alone can tell their value, as God Himself gathers them up and estimates them in His own balances of unerring judgment. Amen.

DISCOURSE 27.

Christ the True Foundation.

For other foundation can no man lay than that is laid, which is Jesus Christ.—1st Cor. 2: 11.

What it is to lay a foundation. The importance of especially considering the need of a right foundation of our common salvation. The character of the foundation that is laid. Christ the centre of all the purposes of God in Creation and Revelation. Closing thoughts.

The foundation is that portion upon which the rest of the building stands. When we lay the foundation of a temporal building, we clear away all uncertain and useless material, everything that would have a tendency to weaken the foundation, and this gives place to good enduring material, that when our foundation is laid, we may have confidence to continue our building to completion, according to the plan adopted.

In all operations of life of any importance, it is a matter of necessity that a right commencement or foundation be laid. If it is so needful in temporal life, that ends with our connection with this world, how much more important it is that we have a sure foundation for our life in eternity. Our superstructure for eternity must have an eternal foundation. No other can be accepted for a salvation that reaches beyond time

into the never-ending cycles of eternal existence. The eternal life into which we enter here, must have its source and continuance in One who always had an existence; One who came out from God, who always had a living, and One, too, who can impart the life which is His own very existence, that those who are the object of His saving power may be identified with Him who is the author of their life, as saved ones in Himself.

Now, God has laid a Foundation that will ever stand, because it is from eternity, and the only one that can be laid, which is Jesus Christ. The salvation which God brought into the world, in the Person of His beloved Son, is accomplished once for all, and requires to be entered upon and enjoyed through faith in Him who finished it on the Cross of Calvary. When we attempt to describe the character of the Foundation God has laid for the salvation of those who believe on Him, we are lost in our attempts to do anything like justice to the theme.

Other foundation can no man lay than that (which) is laid, which is Jesus Christ. God's own Eternal Son, who was with Him in the glory before the world was, is the great Foundation of our glorious Christianity. Jesus Christ, the same, yesterday, to-day and forever! What an eternal, permanent Foundation upon which to erect a superstructure that can forever endure the blasts of time, and the rage of Satanic energy!

On this Rock (on Himself), I will build My Church, and the gates of hell shall not prevail against it. What are the gates of hell? What but the various lines of false doctrine which rise up and are promulgated under Satanic suggestion and energy, to oppose true Christianity, and serve as open doors to the lake of fire,

because they lead souls away from Christ, God's own true Foundation for the salvation of mankind. Take Unitarianism, for instance. It is a gate of hell, for it teaches a flat denial of the Sonship of Christ, denies the efficacy of the atonement for sin, and puts Him upon the same plane as man in nature, and robs Him of His Divinity and God-head character. Again, Universalism is a gate of hell, because it leads souls away from God as a just and righteous Judge, and denies the punishment, in the lake of fire, of those who are not found written in the Lamb's Book of Life, and this is contrary to the declarations of God's Word. Rev. 20, 15.

We might name other false systems which men have formulated under Satanic instigation, such as Spiritualism, Romanism, Darwinism, Christian Science, Mormonism, &c., in short, any human invention under Satanic suggestion, a part or the whole of which resists or seeks to annul the Word of God, is a gate of hell to turn from Christ, and prevent, to a large degree, souls from accepting Him as a Savior. Any theory or doctrine which lowers the character of Christ, or seeks to detract from the high and holy estimate with which His heavenly Father regarded Him on earth, is from Satan, and is a gate or avenue to lead away from God; in fact, is a gate which leads to hell. Anything that impedes the action of faith in a crucified and risen Christ, as a Savior-God, is of Satan; any impeachment of His impeccability; any desecration of the God-head position in which He has stood from all eternity, comes up from the depths of the carnal heart of man, as prompted by Satanic device. No one that ever existed, aside from God the Father, on earth or in heaven, could claim the transcendent place of perfection and exaltation which the Lord Jesus can as an inherent right. Beside His

inherent glories, which are represented in type by the Aaronic priesthood of the Mosaic economy, there are the acquired glories of His Phineas priesthood. Phineas made atonement for the camp of Israel when he slew Zimri and Cozbi, in the matter of Baal-Peor, and turned away God's wrath from consuming the children of Israel with the plague. Numbers 25, 7-15. For this the covenant of everlasting priesthood was conferred upon Phineas and his seed after him, and this is typical of the atonement made by the Lord Jesus on the Cross, thus acquiring a priesthood by virtue of His conquest in the expiation of sin. This wonderful Being was prophesied of by Isaiah hundreds of years before He came to this earth, foretelling the great importance of His mission to mankind in the world. Unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulders, and His Name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Is. 9, 6.

Again, A man shall be as an hiding place from the wind, and a covert from the tempest: as rivers of water in a dry place, as the shadow of a great rock in a weary land. Chapter 32, 2.

He was to be in every case a full and gracious Supply, where and when He was most needed and required; One that could come in and fill up every yearning vacuum of these hearts of ours, and give us freedom to sing:—

“Jesus, Thou art enough,
The mind and heart to fill.”

As far from God as we were under the curse, so far as the east is from the west, the very opposite in spirit and works of Him who gave us being, and sup-

plies all our needs in the way, and upholds us daily by the word of His power, yet a sure foundation was laid for our return to our God, who will abundantly pardon all who seek His face, for none shall seek it in vain. What a God we have in the highest glory, and how richly has He displayed His love, forbearance, patience, long-suffering, goodness, grace and tender mercy, all in the Person of His well-beloved Son, our Lord Jesus Christ.

And precious as this same Jesus Christ is to us as a Savior-God, as a sure Foundation upon which to return to the Father, and upon which to build all our hopes of eternal life, blessing and infinite bliss, throughout the never-ending cycles of eternity, yet infinitely more precious is He to His God and Father, and to our God and Father. It is a precious theme to our souls to be able to see our portion and blessing so permanently secured in the Sacrifice which God presented on Calvary's Tree, but if we can step fully over, by faith, to God's side of the Cross, and contemplate the work done there for Him, in the fulfilment of all His purposes in grace toward man, and the judgment of sin in the Person of His Son for His believing children, thus vindicating His own Divine Character in being true to Himself; if we can view the sufferings of Christ from God's standpoint, it will be, and is, a glorious help to our souls, and a wonderful incentive and stimulant to true worship, praise and thanksgiving, as well as to faithful self-denial and service for Himself. If man was created "to glorify God and enjoy Him forever," the only way to fathom the fulness of that precious truth, is to enter into God's divine estimate of the value of the work accomplished for Himself by His well-beloved Son when here on earth, as the Holy Spirit

leads us to a right understanding of His revealed Word. The whole range of God's purposes in creation and grace, point forward to and converge at the Cross, and from it as a divine centre they diverge into accomplishment as God works through His chosen servants, to will and to do of His own good pleasure. Phil. 2, 13.

On the Cross the Great Sacrifice was offered, toward which all the various forms of sacrifice looked forward to that which man was instructed to offer during his probation of 4,000 years before Christ. Man was tried under various tests before Christ came as the Perfect One, but man signally failed. From the expulsion from Eden to the Flood, man was tried under conscience, and violence and bloodshed was his record, so that God resolved to destroy them off the face of the earth by a Flood. Gen. 6, 5-7. From the Flood to the calling of Abraham, idolatry was the crowning sin of the human race. From Abraham to Moses, the age of promise and testimony, man, in the person of Abraham, failed in the very prospect of favor from God; while from Moses to Christ, the age of law, there was a continual series of failures by the very people God had chosen out, through whom to make known His power unto the nations, and to bring His own Son into the world.

But when grace and truth were displayed in Him, the whole range of man's responsibility was changed. It was no longer a question of law-obedience or of human merit in any way, but God was now, in Christ, seeking to reconcile the world unto Himself. 2nd Cor. 15-19. The day of man's probation was closed under the headship of the first Adam, and now, under the headship of the second Adam, a new order of things was brought in, and man's responsibility now is to ac-

cept this new man Christ, and walk and live in Him. Old things are passed away, behold all things are become new in Christ Jesus. Verse 17. The first man, Adam, was made a living soul, the last Adam was made a quickening Spirit. The first man is of the earth, earthy, the second man is the Lord from Heaven. 1 Cor. 15, 45-49. Man, as created in Adam, was capable of sinning, hence he was peccable; man as represented in Christ, was not capable of committing sin, and He was, therefore, impeccable. There is a class of theologians abroad in the world, who put Christ as man upon the same plane as Adam innocent, and would make the Lord from Heaven peccable, or capable of committing sin, and thus traduce His divine character, and drag Him down to the possibility of yielding to the power of Satan, who only can bring man under the power of sin. They make a very serious, solemn mistake, in their efforts to depreciate and degrade the Lord Jesus down to the status of the first Adam. If, as new creatures in Christ, we get to no higher degree of perfection and enjoyment than we could have under the headship of the first Adam, our hope of heaven is a fallacious, empty one, and our Lord Jesus ceases to be a Savior-God. But now as we have borne the image of the earthly, we shall also bear the image of the heavenly. Verse 49.

There is a power in the divine Daysman, in whom we are as a new creation, to make us like Himself, for when He comes to take us up, and change these bodies of humiliation and make them like unto His glorious body, Phil. 3, 21, it is then we shall see Him and be made like Him, for we shall see Him as He is. 1 John 3, 2.

What a glorious One we have as the foundation of

all our hopes and future life and prospects in heaven, and in the glory of God. As we draw off our hearts from earth and its attractions, and centre them upon Christ in the glory, we are brought to rejoice in the hope of the glory of God, and to see the strong contrast between the first Adam life, even in innocency, and the life that we now have in Christ.

The life that I now live, I live by faith in the Son of God, who loved me and gave Himself for me. Gal. 2, 20. What a glorious identity is this, to be so linked up with the Son of God as to be a "member of His body, of His flesh, and of His bones." Eph. 5, 30. This is the position of every true Christian now. Let him not take any less a place than this, for it is the place his loving God and Father would have him to enjoy before Him.

He would have His redeemed children fully own and walk in the dignity of the exalted relationship into which He has introduced them through the work of His beloved Son. It was in His purpose, to the praise of the glory of His grace, before the foundation of the world, Eph. 4, 6, to have a people brought into a heavenly relationship with Himself through the work of Christ, according to the riches of His grace, verse 7; to enjoy the association of God and the holy angels, and it is while we, as that people, are in this world, that we are privileged to enter into and enjoy by faith this blessed prospect, and to be cheered and helped on in our pilgrimage in anticipation through the power of the Holy Spirit. His Word presents the bright prospect of the glorious inheritance, incorruptible, undefiled and that fadeth not away, reserved in heaven for us, 1 Pet. 1, 4, and it is for us to have our faith in constant exercise, that we may profit by the rich and precious pro-

mises which God's revealed Word presents to our yearning hearts. Everything in "this present evil world" through which we are passing, is under the ban of change and decay, but in the bright world to which we are hastening, "all things are of God," and have the character of eternity stamped upon them, and the more we can enter in spirit into a full appreciation of their divine character now, the more it will conduce to our comfort and blessing while here in the scene, and we prove a channel of blessing to others as we journey through it. It is in getting free from entangling and hindering influences, that enables us, by the Holy Spirit's aid, to enter into occupation with Christ as the source of strength and blessing, and this we ought to ever aim to do, for He should so cover the eye of our faith as to command the homage of our hearts, and the willing service of our powers of mind and body. We ought to be so free from conformity to the world as to be able to present our bodies a living sacrifice, holy and acceptable, unto God, which is our reasonable service. Rom. 12, 1. And in this much self-denial is required, much devotion of heart, and willingness to be led by the Holy Spirit, who is ever ready and desirous to lead us into all truth, and to take of the things of Christ, and present them unto us.

In these days of unholy mixture with a professed Christianity with a world under judgment, unholy because the Name of Christ is tacked on and associated with the godless combination, making it the more deceptive and hypocritical, it does behoove all true Christians to stand forth uncompromisingly in the path of faith, and true to Christ in doctrine and practice, and walk with Him in unhindered communion and true fellowship, so walking in a path which grows brighter and brighter "unto the perfect day." Amen!

DISCOURSE 28.

The Death of Christ, the ground of our Salvation.

For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that whether we wake or sleep, we should live together with Him. —1 Thess. 5 : 9-10.

God's purpose in the salvation of His people from the wrath to come. The death of Christ, God's appointed way of saving His people. Whether waking when He comes, or sleeping in Him, we shall rise in glorified bodies and live with Him, and ever be with the Lord. Conclusion.

The more we can associate our minds with the purposes and counsels of God, as revealed in His Word, the greater our grasp and conception of that Word, as a divine whole, will be enlarged, and the more valuable it will be to us as the ground of our faith and practice. The purpose of God respecting the salvation of a people for His Name is very unique, and as it is now in the way of fulfilment through the preaching of the gospel of God's free grace, it may be well for us to examine the peculiar features of this divine purpose, known as the Church of God, and seen in His counsels before the foundation of the world. Eph. 1, 4-11. There is a marked contrast between the Jewish nation chosen from the foundation of the world, and the Church of

the living God, seen in connection with His beloved Son, before the foundation of the world. Abraham was chosen out to walk by faith, and to leave his own country to go out to a place that God would show to him, and he went out, and in the land whither he went, God gave him promises that his seed should possess it as an inheritance, and those promises were literally carried out by the occupation of the land of Palestine by the nation of Israel under the law, after their deliverance from Egypt through the intercession of Moses. But it must be remarked here, that the promises to Abraham had special application to an earthly inheritance. Reference to a few scriptures will verify this assertion.

Now, the Lord had said unto Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee; and make thy name great; and thou shalt be a blessing; * * * and in thee shall all families of the earth be blessed. Gen. 12, 13.

It is in connection with the earth that this first promise is given, as with others to which we may refer. And the Lord said unto Abram, after that Lot was separated from him; * * * all the land which thou seest, to thee will I give it, and to thy seed forever. * * * Arise, walk through the land, in the length of it, and in the breadth of it, for I will give it unto thee. Gen. 13, 14-17. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. Gen. 17, 8. These and other passages, to which we might refer, prove the Abrahamic promises to be of an earthly character, and

from what we know of the history of Israel, we find that it is of an earthly reward and blessing that they were associated in the path of obedience, and correspondingly of earthly disaster, that was the result of their disobedience. And so it will be in their restoration in the promised land in the millennium. They will have earthly blessings under their coming Messiah, and will have the Gentile nations as their servants and supporters. Isa. 61. In strong contrast with this earthly condition of the Jews, we have the heavenly inheritance and blessing for the Church. To be blessed in basket and in store, is for Israel as the earthly people; to be blessed with all spiritual blessings in heavenly places in Christ is for the Church of God as a heavenly people. Eph. 1-3. We must not confound the Jewish hope with the Church's hope.

The Jew has the promise of Christ as Messiah or King to rule over the restored nation in the millennium. Isa., chaps. 60-61, 62.

The Church has the promise of ruling with Christ as her Head, over restored Israel and the Gentile nations; 1st Cor. 6, 2-3, also in Rev. 3, 21; the faithful overcomer or Christian now is promised a place with Christ on His own executive throne, when He comes with power to overthrow His enemies, and set up His millennium reign, as seen in Rev. 19, 11-16. As Christ became a man as to likeness on the earth, and associated Himself with the children of men, so will He bring all who accept Him now by faith, into the place of honor and heavenly blessing where He is, as a glorified Man, at His Father's right hand in the glory, and when He comes forth to display that power and glory, His faithful, believing ones in this dispensation, known as the Church of God, which was seen in the purpose

of God before the foundation of the world, will come forth and be manifested with Him (R.V.) in glory. Col. 3, 4. We see from God's Word that the Church, composed of believers now, is to be the Bride of Christ, and that the marriage takes place in Heaven after the Church is taken up, and before she comes forth to reign with Him. Rev. 19, 7-8. Let us be glad and rejoice, and give honor to Him, for the marriage of the Lamb has come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness, or righteous acts (R.V.) of the saints. It is noticeable that the clothing of the armies of heaven, which come forth with the White Horse Rider as King of Kings and Lord of Lords (verse 14), is the same "fine linen" with which the Bride is clothed (verse 8), clearly showing that it is the Church as the Bride which compose the "armies of Heaven," and which comes forth and shares in the power and glory of her now risen, then conquering Lord. What a wondrous nearness exists between the Risen Man, Christ Jesus, now in Heaven, and His poor, tried pilgrim members now on the earth, waiting and watching for Him to come and take them up, ever to be with Himself. 1st Thess. 4, 16. They have no connection with the world, only to "use it and not abuse it," being "in it but not of it," having a heavenly hope separate and apart from the world's course as it is going on to the completion of its sentence, under which it lies as judged with Satan, its god and prince. If we were of the world, the world would love its own; but because we are not of the world, but Christ has chosen us out of the world, therefore, the world hateth us. St. John 15, 19.

Because we are taken out of the course of the

world is the reason we are not of it. The Lord Jesus, before He went to the Cross, declared: Now is the judgment of this world, now shall the prince of this world be cast out; St. John 12, 31; and when He promised to send the Holy Ghost, after He should go to the Father, that same Holy Ghost should convince the world of sin, of righteousness, and of judgment.

Of sin because they believe not on me;

Of righteousness, because I go to My Father, and ye see me no more;

Of judgment, because the prince of this world is judged. St. John 16, 9-11.

The Holy Spirit witnesses now, that to reject Christ when He is preached, is to make God a liar, which, in itself, is an awful sin; and this sin the Christ-rejector is guilty of.

He witnesses also, that righteousness is at the right hand of God, in the Person of Christ. If righteousness were on the earth now, ruling, as it will be in the millennium when Christ comes with His Church to reign, all the vast systems of sin and iniquity would be crushed at once, which now disgrace the history of man on the earth, as under Satanic rule. The Holy Spirit also witnesses, that Satan, as the prince of this world, is under judgment, and the world, "which lieth in the wicked one," is under judgment with Satan, its prince.

Thus, the Church of God is the divine purpose of God now, composed of a people saved from the wrath to come, saved out of the world that is going on to suffer that wrath, and all who reject the sacrifice of Christ as now preached; upon such God's wrath abides, because they are not reconciled to Him through the death of His Son. It was God's appointed way to deliver from that wrath, by presenting His own Son as a Sacri-

rice, that whosoever believeth on Him might not perish, but have everlasting life. The death of the divine victim averted the wrath; took away that which would have remained; which abode upon those who would not accept God's Atonement in the Person of His Son; and continues to abide on all who will not accept Him as the Sacrifice and Substitute that was provided as the result of God's love for the world of mankind. John 3, 16. As the second death in the lake of fire is the portion of all those upon whom the wrath of God abides, so it is by going into death that Christ is able to deliver them who all their lifetime were subject to bondage. The sinner is subject to bondage, and to the abiding wrath of God, until he accept God's provided Sacrifice, and he then steps forth into the liberty where-with Christ sets him free, and is able, by faith, to exchange the cup of wrath which his Lord drank for him for the cup of love, which is now his as the result of trusting in the finished work of Christ on Calvary's Cross.

But Christ is coming for His Church, and His people which compose the Church are joined to be always ready to meet Him when He comes for them. They are ever to be in that attitude of soul in which they can honestly say, "Even so, come, Lord Jesus! come quickly!" To be able ever to utter this prayer from the heart, implies a sacred nearness to the Lord in spiritual communion and fellowship, and a walk and conversation in accordance with such a blessed hope of meeting the Lord in the air, henceforth ever to be with Himself.

More than 1800 years ago, the Apostle Paul spoke of being caught up to be with the Lord, and set forth the imminency of the Lord's descent to the air for His

people as a cardinal Christian doctrine, quite in harmony with, and as tangible as the indwelling of the Holy Spirit in the body of the Christian believer. Why was this imminency of the Lord's return so clearly urged? Why but to keep His dear people and members in close touch with Himself, and in a constant, watchful attitude of soul. What delights the blessed Holy Spirit within us more than to have us occupied with our Lord, and the thought of His immediate return? And, on the other hand, it is certainly a prolific source of spiritual declension to be careless about the Lord's coming for His waiting members on the earth. When His professing people lose the sense of the fact in their souls, that He may come at any moment, they are ready to drift into the world's current, and become careless-minded, sensual and self-indulgent. The Lord's divine, imperative claims upon His professing people are directly opposite to the natural, selfish tendencies of their own hearts. Deliverance from their own selfish interests, as to occupation of mind, leaves them free to consider and engage in what concerns the Lord's things, and their relationship to Himself. To be Christ-centered is the life and delight of the new man within us; to be self-centered is the opposite, and in what the old nature revels and finds satisfaction. To fully realize that I am not my own, and that I am bought with a price, no less than that of the blood of God's well-beloved Son, and that I am responsible to glorify God in my body which is His, is an incentive to self-denial and earnest effort, which, if entered into and obeyed, is sure to be prolific with fruit unto God. Self-examination as to this particular status of soul is very important, and if entered into in an impartial spirit, will most likely reveal our need of self-judgment

and full-yielding up all to Christ. When we realize that everything of sight, in the scene through which, as strangers and pilgrims, we are passing, has a decoying power over our natures, and requires a constant spirit of resistance on our part to keep it from throwing a chain around us to lead us captive, I say, when we realize this, it will serve to stir up our hearts to greater vigilance, and to a determination to take an uncompromising stand for God at all hazards, willing to leave all consequences to Himself.

And this is needful, to preserve a watchful, waiting attitude toward the Lord and His coming for His people. To be in touch constantly with Himself implies a warfare against the within and without that is opposed to Him of all with which we are connected, and when we can so fully realize our risen place with Christ, that to have our mind set on things above becomes our constant, daily delight and practice, we will indeed have gained a victory for the Lord in our souls, that He will value and highly approve of and reward.

Here we may ask, what is the first important event to be looked for by us?

It is the change of these bodies to be made like Himself when He comes for us, to take us to be ever with Himself. "When He shall appear, we shall be made like Him, for we shall see Him as He is."

He will "fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself. (R.V.) Phil. 3, 21.

We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For

this corruptible must put on incorruption, and this mortal must put on immortality. 1st Cor. 15, 51-54. The dead in Christ, "this corruptible," must be raised in incorruption; the living, waiting ones, "the mortal," must be changed, and put on immortality. It is for "this mortal" to be changed that we now, as living, watchful, waiting saints, are looking, if we are in our normal condition of soul.

For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ (this corruptible) shall rise first; then we that are alive (this mortal), that are left (R.V.), shall, together with them, be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. 1st Thess. 4, 16-17.

What a glorious hope is set forth in the foregoing scriptures for the earnest, spiritually-minded child of God! The carnal, worldly-minded professor, who shudders at the thought of the Lord's coming, and finding him in his grovelling, earthly condition, can see no beauty in the Lord by faith, and secretly delights in the delay of the One he professes to love. "Behold, I come quickly, and my reward is with me," is the earnest stirring mandate of our returning Lord, and may we heed the admonition, and be ready with the loins of our minds girded up, and our lamps burning, ready to go out to meet the Bridegroom when He calls for His expectant Bride! What an extatic theme to engage our hearts is the thought of the Lord's immediate return! How it does rouse us up, and shake us out of the dust of earthly contact, out of the smothering, stifling power of the world's hindering influences, and invest our waiting souls with the wings of living, lov-

ing desire and expectancy, yearning for the presence of our coming Lord! O may we often, in spirit, exercise our hearts in the discipline of anticipation, delighting to enter into the experience and assumption of the wonderful transition that will remove us from a scene in which the serpent's trail is everywhere visible, to the Presence of the Lord and the glory that will envelope and clothe us, to enable us to stand in the Presence of Him who cannot look upon sin but with abhorrence, but who will see us spotless and pure, because cleansed and made "whiter than snow" through the precious blood of His own dear Son. The truth of the Lord's immediate return has long been ignored by professing Christendom, as it is a positive rebuke to the worldliness and carnal condition into which nominal Christianity has drifted in the past. For more than sixteen centuries the hope of the Lord's coming lay buried under the rubbish of a carnal profession, and until the first half of the last century, it was unknown in the teaching of the theology of professing Christendom. But now, for the past 80 years, the cry has gone forth, "Behold the Bridegroom cometh; trim your lamps and be ready," and this has had the effect to stir the souls of many of God's dear people into a waiting, watchful attitude of expectancy for their Lord's return, and a purer walk and conversation, that they may not be ashamed before Him at His coming. 1 John 2, 28. God grant that this may be the attitude of all of the Lord's own for His Names' sake. Amen.

DISCOURSE 29.

The Power of God in the Gospel.

For I am not ashamed of the gospel of Christ : for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Gentile.—Rom. 1 : 16.

The relative condition of Jew and Gentile before the gospel of Christ was preached in the world. Contrast between the bondage of law and the liberty of grace. The in-dwelling of the Holy Spirit banishes shame and the "fear of man which bringeth a snare." The power of God in the gospel to all, both Jew and Gentile. Man's responsibility under the preaching of the Word of God.

All down through the centuries, before Christ came to the world, the relative position of the Jew and the Gentile was, those that were "nigh," and those that were "afar off." Eph. 2. 17. The Jews were favored of God as a nation, to whom special promises had been made through their patriarch, Abraham. He had been called out to walk by faith, and in response to his faith, God brought him, and his seed after him, into special favor as a nation, and their position was nigh to God, while the Gentile nations, without those special favors, were considered to be afar off. The Gentiles were regarded by the Jews as "dogs," so great was their aversion to all but their own peculiar people. The

national pride which characterized the Jews was so intense, that they ignored the thought of God showing any favor to any but themselves, and instead of being grateful and humble for the gracious favors they had received, were puffed up, proud and arrogant towards all other nations. They had been given the oracles of God, Rom. 3, 1, and the law; the prophets, too, had prophesied of future glory for the nation through the reign of the coming Messiah, and they were the nation through whom He was to visit the world, and when He came unto His own (nation), His own received Him not"; because they overlooked the prophecies concerning His humiliation as a "Man of sorrows, and acquainted with griefs," and regarded those prophecies that pointed forward to His manifestation with power, that would overthrow the Roman power, the natural enemy of the nation of the Jews, and which event is yet to come to pass. When He came to the world, the Jews were vassals of Rome, and chafed under the dominant bondage to which they were subjected, and because their Messiah was born of poor parentage, and had His early life passed among the humble poor of the nation, the proud pharisaical chiefs that ruled the nation rejected Him, and sought to put Him out of the way, as in their apostate condition they were serving Satan instead of God.

In accordance with their rebellious, apostate condition, they were brought under Gentile dominion, when Nebuchadnezzar, king of Babylon, took Jerusalem, and subjected Judea to his dominant power. 2nd Kings 24, 12-16; and 25, 1-4. At this time (B.C. 590), the "times of the Gentiles" begin, and which are still running on until the fulfilment of the 70th week of Daniel's prophecy, Dan. 9, 24-27, when Gentile dominion will

cease, as Christ comes with the Church to overthrow the Beast and false Prophet, and sets up His millennium reign. Rev. 19, 11-21.

When Christ came to the world as a Savior and Redeemer, He offered Himself to the nation of the Jews first as their Messiah or King; "He came unto His own, but His own (nation) received Him not," but as the nation rejected Him, He teaches His intimate followers, His disciples, the principles of the kingdom yet to come, which He will set up on the earth; the kingdom from Heaven, which He, as the true Nobleman, has gone to obtain and return.

He promises to send the Holy Spirit after He shall go back to His Father, John 14, 26; 15, 26; and 16, 7-14; speaks of His death to them, and goes up to Jerusalem in the full expectation of that momentous event; and on the same night in which He was betrayed by one of His own followers, He establishes the memorial of the Lord's Supper, and by this simple sign keeps His death fresh in the memory of His own believing ones, down through the centuries which have elapsed since He went back to the glory. 1st Cor. 11, 23-29.

The law was given by Moses, but grace and truth came by Jesus Christ, St. John 1, 17, and a glorious change was produced in the condition of mankind, especially of those who believe truly in Him.

Legal bondage is a chain which God never intended His redeemed ones to wear, and it is a sad sight to see those who profess to be set free in the liberty of the gospel of God's free grace, going back to the bondage of the law. This was the condition of the Galatian Christians, to whom St. Paul wrote so earnestly: "Ye are severed from grace, ye who would be justified by the law; ye are fallen away from grace. (R.V.) Gal. 5, 4.

This condition of things had been produced in the Church at Galatia by Judaizing teachers coming among them to induce them to be circumcised, and to go back to the bondage of law-keeping. The Apostle asks, with much warmth and earnestness: "O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set forth crucified? This only would I learn from you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? Having begun in the Spirit, are ye now perfected in the flesh?" (R.V.) Gal. 3, 1-3.

This indeed was a far more serious state of things than that which existed in Corinth, where the sin of fornication remained unjudged, and other irregularities were awaiting adjustment by the faithful Apostle. This tendency to fleshly legality is a monstrous iniquity in the professing Church of to-day, and Satan would have it so, because it is of his own subtle arrangement and insinuation.

Failure to grow in grace and spiritual power is a sure encouragement to legal bondage, as it can be fostered under a form of godliness which denies the true power of godliness, which is the Holy Ghost. Every truly spiritual mind, as led and instructed by the Holy Spirit, and the Word of God, will instinctively abhor and repudiate every species of legal bondage. The accepted idea among many theologians of the present day, that the law is the "rule of life" for the Christian, is a very damaging thought to true spiritual advancement and growth in grace. Any individual Christian, or Church system, which holds this opposing, stultifying doctrine, will always be open to Satanic innovation on other and kindred lines of doctrine. It is not surprising that the crafty teachings of Higher

Criticism, and other anti-atonement theories, such as natural human goodness, moral perfection, and formal religious routine, without the Holy Spirit, occupy the minds of those who meet together professedly to worship God. The very condition of soul incident to law-keeping and formality, invites the devices of Satan to formulate other false doctrines in the minds of unwatchful Christians. "The law is good if a man use it lawfully," St. Paul writes to Timothy 1st, 1, 8. What is the lawful use of the law? Surely it is not made for the Christian who is willing to walk in grace after the Holy Spirit, "not for the righteous man, but for the ungodly and sinners, * * and for any other thing that is contrary to sound doctrine. What is the plea for Christians to put themselves under law as a "rule of life?" "Why, that you must keep the moral law," says the legalist. Well, the unconverted Unitarian professes to do that! If the Christian does no more than to keep the moral law, his life will be very barren for God, that is certain! But if he, day by day, "walks in the light as Christ is in the light," there is no reason why he should put himself under the law as a "rule of life." He will not disobey the law, or have any desire to do so, while he walks in his true and normal condition as a Christian. If he "stand fast in the liberty wherewith Christ has set him free," and is not "entangled with any yoke of bondage," there will be a steady "growth up into Christ his Living Head in all things," and a strong, healthy progress in the things of God, and the Word of God will be easily understood as the Holy Spirit, unhindered and ungrieved in his earthen vessel, is able to take the things of Christ, and show them unto him for his comfort and blessing.

The professing Church of to-day is full of spiritual pigmies and enervated weaklings, because of this constant tendency to law-keeping and fleshly religiousness. If we sow to the flesh by law-keeping or otherwise, we shall of the flesh reap corruption; but if we sow to the Spirit in true activity of faith, we shall of the Spirit reap life everlasting. Gal. 6, 8. God has given eternal life to those who accept His Son as a Sacrifice. John 3, 16, and with this eternal life, He has also given the Holy Spirit to indwell those who are brought nigh by the blood of Christ, 1st Cor. 6, 19, and for them to go back to law-keeping and legal formality, it is positively God-dishonoring and doing despite to the spirit of grace. This may sound severe to many who claim a high theological prestige, but it is God's Word that sustains this thesis, and let it have its authority upon our hearts and we will honor and glorify the One who has so graciously given a revelation of His own mind and will for our salvation, instruction, guidance and comfort. If righteousness is through the law, then Christ died for naught, (R.V.) Gal. 3, 21, and that no man is justified by the law in the sight of God is evident; for the righteous shall live by faith, and the law is not by faith. Chap. 3, 11 (R.V.) Why contend against scripture by urging the claims of the law upon those who have been set free in Christ Jesus?

The indwelling of the Holy Spirit, the Comforter, in the body of the true believer, is a wonderful result of the saving power of God's grace as displayed in the Person of His well-beloved Son, on Calvary's Cross. To realize that God the Holy Spirit, the Third Person of the adorable Trinity, condescends to take up His abode in the body of the true Christian, is indeed a wonderful realization to enter into. But such is the

sublime condition of the Christian according to God's own Word. John 14. 16-17, 1 Cor. 3, 16; 6, 19; 2 Cor. 6, 16; and in the Church collectively, Eph. 2, 21-22; Heb. 3, 6; 1st Pet. 2, 5, &c. And what is the effect of this wonderful "treasure in earthen vessels that the excellency of the power may be of God and not of us?" 2 Cor. 4, 7. Its effects are truly marvellous, if we grieve not the Holy Spirit of God, whereby we are sealed unto the day of redemption. Eph. 4, 30. We will see the need of possessing our vessel in sanctification and honor, and be ever willing to work out or show forth our salvation, as God works within, to will and to do of His own good pleasure. Phil. 2, 12-13. And if He have an unhindered place within us, He will banish the "fear of man which bringeth a snare." There is no greater hindrance to true spiritual effort than a man-fearing spirit in the heart of the Christian worker! It may well be called a snare, for such it is, and a very subtle one, too.

If we give place to the fear of man, our usefulness for Christ is gone, until we judge it and put it away from our minds. When the Lord lays out some work for us to do, the devil will suggest, "What will so-and-so think of you, if you go on in that way," and for fear of what he thinks, you fail to act for Christ. If in the presence of unbelievers and scoffers you have the fear of man upon you to deter you from confessing Christ, it is indeed a great hindrance and snare to you. The unhindered indwelling of the Holy Spirit in the heart is ever a great power for testimony, blessing and comfort. If we allow the flesh to have its action within, the Holy Spirit will be grieved and prevented from taking the things of Christ in the Word and making them plain to our understanding. The flesh is the

principal enemy of the Holy Spirit, because its sphere of action is within where the Spirit dwells. Christians wonder why they are not as bright and buoyant as their fellow Christians, and attribute the difference to temperament, education, health, &c., but these are secondary causes; the primal cause being the pre-dominance of the flesh or carnal nature, to that degree that the Spirit is grieved, and prevented from doing His office-work in the heart, of teaching and comforting the child of God. We see, then, the importance of reckoning the old nature in the place of subjection, that there be no hindrance of the Holy Spirit's action, as He is always ready to carry on His work of edification and comfort when not in any way prevented.

As the bright rays of the noon-day sun shine into every aperture on this broad earth, carrying light and warmth in his brilliant rays, so is the Holy Spirit pressing into every heart where faith in the Word of God has found a lodgment, and where Jesus has been received as God's divine remedy for sin! How important that the Lord's own understand their true condition and attitude toward the blessed Spirit, who only is the true Vicar, or representative, of Christ on the earth, that they may give Him His true place in their hearts, as He seeks to mould and fashion them after His own estimate of what they should be as children, sons and co-heirs with Christ. Rom. 8, 14-17, and 1 John 3, 1-2.

The Christian may be said to have a three-fold aspect of existence before God. He has the old Adam nature, which, if not kept in complete subjection, can bring forth nothing but sin. This old nature is what we inherit from Adam, and is totally depraved, having "the heart deceitful above all things and desperately

wicked, who can know it." Jer. 17, 9. This old nature is also the "whosoever" and the "he" that commits sin, transgresses also the law, and is of the devil. 1st John 3, 48.

Then, the true Christian is a partaker of the divine nature, 2 Pet. 1, 4, and has Christ formed within, the hope of glory, 1 Col. 1, 27; has put on the "new man," which after God is created in righteousness and holiness of truth, and is the "whosoever" that abides in Christ and sins not, and is born of God and doth not commit sin, verses 6 and 9. The application of these two "whosovers" to the old Adam nature, and the new Christ nature, is the only intelligent rendering of these passages to harmonize with the scriptural attitude of the child of God as a new creation in Christ. Besides these two natures, the Christian is the responsible person to God to walk in the status of the new nature for blessing and reward; but if he walk in the old Adam nature, he will bring forth sin and suffer chastisement at the hand of God. Paul was not ashamed of the gospel of Christ, because it was the "good news" of a Savior's love to a lost and ruined race; and was the power of God unto salvation to every one that believeth, to both Jew and Gentile. In what does this power consist, and how is it manifested? It is the Holy Spirit that is the power of godliness, and is also the power of the gospel of God's free grace! The gospel is an aspect of godliness going out to sinners with the message of God's salvation; and as the Holy Spirit is God's agent of power now on the earth to carry on His work, so he is the source of power in the gospel, to the Jew first, and also to the Gentile. A gospel without the energizing power of the Holy Spirit is but a dead letter, and seldom, if ever,

reaches the heart of the sinner, to convict of sin and bring in salvation.

There are many wordy efforts put forth these days to which people listen without being moved into any anxiety about their eternal welfare, and all because there is a want of unction, or Holy Spirit power, in the efforts put forth. A man may preach very eloquently, and display much human knowledge in his effort without any spiritual results, and there is much of this done in these days, but God desires work for Him to be done by His Holy Spirit, that the excellency of the power may be of God and not of man.

But there is a responsibility on the part of the hearer, as well as on the part of the speaker, to receive the good news of salvation as it is set forth. "Take heed how you hear" is a solemn reminder of the deep responsibility connected with the preaching of the gospel of Christ. God's Word will not return unto Him void, it will accomplish that whereunto it is sent, and will be a savor of life unto life, or of death unto death; it will be a means of bringing souls to Christ, or if rejected, it will stand at the judgment seat of Christ to condemn those who reject it. Dear unsaved soul! Do give heed to the gospel call now, for it is the power of God unto salvation to them which believe. Amen!

DISCOURSE 30.

On Giving to the Lord.

Not because I desire a gift, but I desire fruit that may abound to your account.—Phil. 4 : 17.

Parallel texts :— Mark 12 : 44; Rom. 12 : 8, 15 : 28 ; 2nd Cor. 9 : 7, 8 : 42 ; Phil. 4 : 16-17 ; 1st Cor. 11 : 14 ; Gal. 6 : 6 ; Heb. 13 : 6.

The duty of giving in the light of responsibility. The privilege of giving in the light of communion and fellowship with God. The comfort of giving in the light of the enjoyment of God and the judgment seat of Christ.

The true motives for giving to the support of the circulation of Gods' Truth among men, is a theme that will bear close scrutiny and earnest consideration. There is, perhaps, a greater range of motive in this than in any other work in which we can engage. To attempt to enumerate the various motives which enter the minds of men to spur them to give for the cause of God in the world, is no small task, and it, perhaps, would not add to the value of our present object to do so, as we would briefly attempt to consider the important question of why we should give.

The Apostle, in the text, has no selfish object in view, as he reminds the Phillipian Christians of their **advantages in having fellowship in the work of God**

by giving. Not that I desire a gift, but that fruit may abound to your account. He was God's instrument for the furtherance of His own work in the world, and what they gave to him to help on that work was given to God, and fruit would abound to their account, because God is sure to reward all who give of their substance to help on His work.

The first point we may consider is the duty of giving in the light of responsibility. Duty and responsibility are very nearly allied! There is a sense of indebtedness resting on us when we bring in duty as a plea for giving. Truly we are "Debtors to mercy alone, and of heavenly mercy we sing," and speak with the utmost confidence, realizing that all we have, we have received, and that God has done for us in Christ, far more than we can ask or think, and it remains for us to appropriate and utilize the blessings and graces which He is so willing to bestow out of the fulness of His own love, and the rich supplies of His grace. To get fully delivered from ourselves, that we may in some little measure estimate the value of what He has given us to enjoy, is needful, and this deliverance comes in as we enter upon a right appreciation of what Christ is for us as a Savior-God, and as a Great High Priest at God's right hand in the glory. The more we let Christ in, the more self will have to subside. Christ-occupation and self-occupation are positive opposites, and it is well for us to enter upon and profit by this immensely practical thought. And when Christ takes His proper place in the range of our affections, it is then our indebtedness to God forces itself irresistibly upon us, and it is then that our duty and responsibility have their proper action and place in our estimate and life.

What gives the whole current of our responsibility as well as our gratitude, their action God-ward, is a right estimate of what Christ's work is for us. Let repetition emphasize this valuable thought, and as we learn in God's Presence what His claims are upon us, it will surely excite in us that spirit of liberality toward others, and regard for their welfare, which so richly commends the gospel of Christ to others. A willingness to sacrifice our means and welfare for the benefit of others is only faintly echoing the spirit of Christ's Sacrifice for us, for He gave Himself for His Church because He loved it, Eph. 5, 25, and our sense of duty and responsibility should be the fruit of God's love shed abroad in our hearts by the Holy Ghost given unto us, Rom. 5, 5, as a prompting motor for our love to others, and if this is true with us, we become, as we really should be, vessels for the transmission of God's love to those to whom we minister, and realizing this, we will be constrained to give Him all the glory of what we are able to do as instruments for Himself. All that we possess and call our own really belongs to Him! Let our possessions be much or little, we are only stewards of God's created treasures, and as such we are duty bound to appropriate a goodly portion to the furtherance of His work in the world, of spreading the gospel to those without, and of the edification and growth in grace of those that are within. If we realize that we are bought with a price, and that we are not our own, 1 Cor. 6, 20, we will enter far more readily into a sense of duty in giving, and we will then give, not grudgingly, knowing that God loveth a cheerful giver. Whatever we do for God, He loves a willing heart in the act, and as He knows the heart, it is folly to pretend to be liberal before men, while within

we grudge the trifle we contribute. God's Word declares that "he that deviseth liberal things, by liberal things shall he stand." Isa. 32, 8. Also, it says that "the liberal soul shall not be made fat." Prov. 11, 25.

Upon the principle of duty, then, we are under obligation to God as Christians to give to forward His work among the children of men.

God does not expect those without to contribute to maintain His cause in the world. But He does expect His own redeemed ones to do so! The early Christian workers for His name's sake "went forth taking nothing of the Gentiles." 3 John 7. The early Church supported the workers that went forth; a glorious example for God's people of to-day. As the hearts of all men are in the hands of the Lord, if He open the hearts of those without to give of their substance to support the gospel, it is well to honor God's work in those people by accepting the offering as from Himself, and thank Him for it; but to beg of the ungodly to maintain God's work is quite another thing, and unscriptural. Much is done these days to be seen of men that is barren of His blessing. But it is a great privilege to give in aid of the work of God. "He that giveth to the poor, lendeth to the Lord." Who would not have God as a debtor? Though we are simply handling what He has given us as stewards, yet He has condescended to make us His creditors if we help His needy ones. We have said it is a privilege to give toward His work! Why? "It is more blessed to give than to receive." Is it not a rich privilege to have the blessing of God resting upon what we do?

As "workers together with Christ" we are witnesses of His dying love before a hard-hearted, Godless world, and we need the activities of faith, bring-





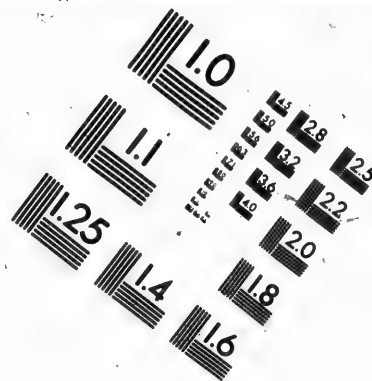
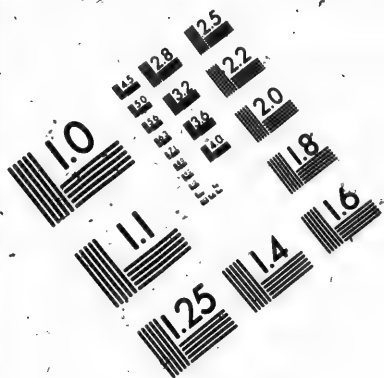
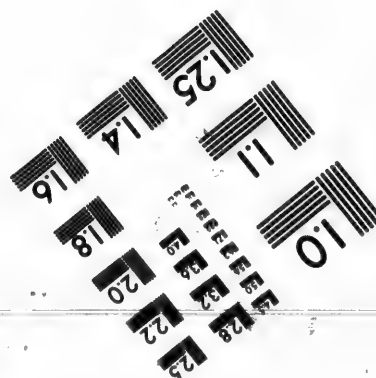
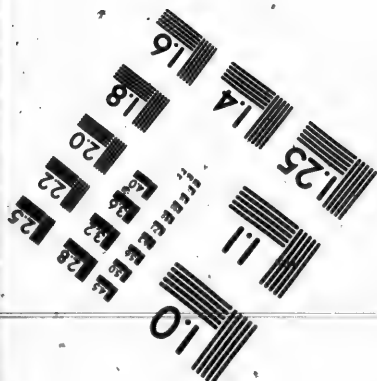
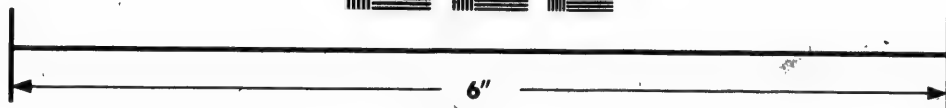
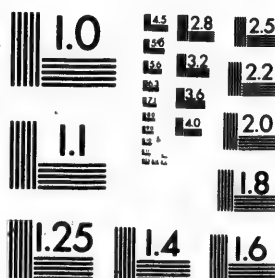


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ing Christ into power within us, that what we do for God may be done in love and deep reverence for Him, giving Him the glory and seeking to render praise and thanksgiving in connection with all that we do. The closer we live to Christ in communion and fellowship, the greater will we esteem it a privilege to give our means and time to help on the work of proclaiming God's truth in the world. Fellowship in every good work is indeed precious, and to have the fellowship of the Father and the Son through the rich inward approval of the Holy Spirit indwelling us, is indeed a gracious boon to the obedient, willing heart. Many who give to God do so in a begrudging spirit, which is contrary to God's mind, "for the Lord loveth a cheerful giver." Better not give at all than to give in a stingy spirit. To such, giving is no privilege, for they do not rise up to the status of soul in communion with God and Christ with their offerings, to add the proper value to what they do, that it may be to them a privilege.

Whatsoever ye do, do it heartily, as unto the Lord and not unto men. Col. 3, 23. The great hindrance in the Church to-day, is doing to be seen of men. If there were a greater yieldingness and willingness to be led of the Lord in all our offerings for His work, there would be a higher appreciation of our privileges in connection with the work. It is spiritual cultivation and growth that gives a zest to all our work for God. Service for Him in any aspect whatever, whether in giving of our substance or ministering in spiritual things, possesses its true interest in proportion as we are in communion with God concerning it. The secret, inward activities of faith are the means by which we rise into the Presence of God, and the un-

hindered action of the Holy Spirit within us gives our faith those activities, and produces within us that sense of divine approval which is a rich return for any sacrifice we may make of temporal privileges, or any act of self-denial which the Holy Spirit may prompt us to exercise. As we look for instruction in God's Word to direct us in any line of service, that service is rendered as a privilege and pleasure, quite in proportion as the Holy Spirit shines upon that Word, and enables us to do what we do with a lively sense of God's eye looking in and scanning all our efforts. It is under the solemn conviction, that all we are, think and do, will be manifested and pass in review before the judgment seat of Christ, and if we were living here daily, with the light of that judgment seat shining in upon our life, with the sense of all its momentous importance shaping our efforts and measuring our appreciation of the importance of the work God has called us to do, whether in the gift of our substance or exercise of the talents He has bestowed upon us, it would surely stimulate us into a greater desire to redeem the time for God, and add a vigor to our faithfulness, so much needed in these days of spiritual laxity and self-sufficient performance of so-called religious service. And as we have briefly considered the duty of giving and the privilege of giving, let us ponder, in a deeply-meditative spirit, over the comfort of giving in the light of the enjoyment of God and the judgment seat of God.

Unless we can bring God into all we do for Himself, it is of little value to us. We are redeemed and brought nigh to Him through the precious blood of His dearly-beloved Son, that we may enjoy Him, and be at home in His Presence, in the full confidence of

children, who are living with a sense of a parent's love and complacency resting upon them. We cannot have this comfort of enjoyment of Himself except we receive it in His own appointed way. Enjoying God in the full, unclouded light of His own purity and glory, in unhindered communion and fellowship, is the fruit of trusting in the shed blood of Christ, and this is God's own way of recalling any of His created children back to Himself, into a place of redemption and fellowship with Himself. And it is in this condition of soul that we are fitted to give acceptably to God. It is while we enjoy Him that we will give for His glory, and have His work at heart in the full deliverance and immunity from self, and all of self's claims upon us. May our hearts and minds be purged from the tyranny of selfishness, for there is no greater taskmaster to the heart of the Christian than unjudged, obdurate self. Closely associated in the light of responsibility, with the Presence of God, and our comfort in His Presence is the judgment of Christ. We have briefly considered our responsibility before that judgment seat, in thinking upon the privilege of giving, but let us more minutely meditate upon its peculiar relationship to the comfort of giving in the enjoyment of God. The light of the judgment seat searches and reveals all our motives for giving.

The poor widow who had given the two mites had paid a far more valuable portion into the treasury, in our Lord's estimation, than all the rich ones who had given. And why? Because they of their abundance had bestowed a portion only; but she of her poverty had given all she possessed; had done what she could: not one of all the others had given what he could, and our Lord, who was able to read motives and discern

circumstances, faithfully and graciously to her acknowledged her gift in preference to all the others. Mark 12. 41-44.

This judgment of our Lord in the widow's case is but a faint foreshadowing of the great and momentous revelations of the judgment seat of Christ, when all of His redeemed people will be manifested before it. The manifestation of the Lord's own at the judgment seat of Christ, it must be borne in mind, is not for judgment in the question of sin, but for reward. Our sins were met in the Person of Christ on Calvary's Cross, and when the Lord comes to take up His believing ones, He will bring them before His judgment seat to reckon with them concerning the way they have traded with their talents, and made use of their privileges as redeemed children. If they have added to what He has granted to them, they will be rewarded with His Divine Approval according to their faithfulness, and it will be their inestimable privilege to give Him the glory of all they have been able to do for Him, through the abounding grace that He has richly bestowed upon them. It is a grave theological error to hold that the saved and the unsaved will appear at one general judgment seat. Scripture nowhere warrants that conclusion. But it does to the spiritual mind present judgment under four aspects, and at different times and under different circumstances. The first aspect of judgment is, as we have shown, the judgment of sin in the Person of Christ on the Cross. This judgment avails for all who have accepted salvation by faith in the atoning blood of Christ. It does not avail for those who reject the offer of His Sacrifice to meet the needs of the lost sinner. Every one born into the world is lost until he or she is saved. Jesus

Christ came into the world to call, not the righteous, but sinners to repentance. Matt. 9, 13; Luke 5, 32. "He came to seek and save that which was lost. Luke 19, 10.* When men and women take the place of lost sinners, it is then that Christ can save them, but not before. Dear professing Church member, if you have never been saved as a lost sinner, you are yet in your sins, you are not saved at all. But we will now speak briefly of the second aspect of judgment. If we study carefully, in the light of spiritual discernment, the Lord's addresses to the Seven Churches in Asia, which "He sent and signified by His angel unto His servant John," we will see that each of those addresses apply to a distinct period or phase of the Christian Church, from the beginning of her history to the close, when the Lord shall come to take her up to be with Himself. His attitude, as seated among the candlesticks or lamp stands, clothed in the habiliments of judgment, with feet of brass as a symbol of judgment, is surely indicative of His judging, chastening attitude among His people. The first letter to Ephesus shows the early days of the Church. The second letter, to Smyrna, presents the season of persecution which came in after the early apostolic days. The third letter, that to Pergamos, defines the condition of things after the apostacy set in, and the Church had begun to "dwell" in the world where Satan's throne is. The consummation of this world-church union, was when Constantine, a Roman Emperor, made a false profession of Christianity, and opened the way for Christians to mingle with the army and state, thus breaking the testimony of the Church by seduction and craft, and union with

* The reader will pardon the emphasis of repetition of this important truth.

the world. The fourth letter, that to Thyatira, sets forth the long reign of Popery up to the time of the Reformation. The fifth, to Sardis, presents the time of the Reformation, and up to the beginning of the present century, when we have the Philadelphia aspect of the Church, as shown in the sixth letter, presenting the open door of service which no man can shut. Also the two and three as owned of the Lord in their midst, as gathered to His name. And in the seventh letter we get the condition of things as seen just before the Lord comes; the Church lukewarm and ready to be spewed out of the mouth of the Lord. Thus, in brief, we have the second aspect of judgment; and we see the third aspect of judgment shown in the judgment of the nations only, in the 25th chapter of Matthew, which takes place when the Lord comes with the Church to set up the millenium reign. Mark the national aspect of this judgment!

The fourth aspect of judgment is at the Great White Throne, when the "dead," those who die out of Christ, will be called to stand before that Throne to listen to their final doom in the lake of fire. Rev. 20, 11-15. This is the fourfold aspect of the judgment respecting the earth, and is upon the earth; the judgment seat before which the saints, or children of God, are called to stand for reward, will be set in heaven, for the distribution of those rewards which may be awarded in response to faithful service here. As we give, whether it be of our substance, our time, our talents, our sympathy, our love, or whatever it be, let us give as unto the Lord with a pure motive, and we can have the comfort of knowing that the judgment will reveal it, and the Lord will own and reward it. Amen!

DISCOURSE 31.

The Mystery of Godliness.

And without controversy, great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.—1st Tim. 3: 16.

The Incarnation of Christ, a wonderful, divine reality. His justification in the Spirit was at His baptism, when the Holy Ghost descended in the form of a dove, and the Father's voice from Heaven announced, This is my beloved Son, in whom I am well pleased. (Matt 3: 16-17.) Seen of angels, who desired to look into the work of salvation on the earth (1st Peter 1: 12) as now carried on by the Holy Spirit, as they saw and ministered to the Lord when He was on the earth—typified by the cherubim gazing into the mercy seat. The gospel was first preached to the Jews, afterward to the Gentiles, as Christ came as a "Light to lighten the Gentiles and glory of Thy people Israel." (Luke 2: 32.) Faith was exercised by believing hearts on the Lord Jesus Christ in the world, and the response of this faith was, many sons called to glory; Christ seeing the travail of His soul and being satisfied. Christ died for our sins (1st Cor. 15: 3) and rose again for our justification (Rom. 4: 25) fully completing the work God had for Him to do.

The great and wonderful "mystery of godliness" is presented in the six general aspects of our Lord's

life on the earth, and these aspects may well claim our attention and meditations, as we briefly glance at them in their order, as set forth in the scriptures we have chosen. "God manifest in the flesh" is the Incarnation of the Son of God by His coming to earth to "take hold of the seed of Abraham." Heb. 2, 16 (margin). He was that "Holy Thing" that was born of the Virgin Mary as begotten of the Holy Ghost, and was born into the world as Immanuel, or "God with us!" Luke 1, 35; Matt. 1, 23.

And the Word was made flesh and dwelt among us, and we beheld His glory (the glory of the only-begotten of the Father), full of grace and truth. John 1, 14. When the Lord of glory left His dwelling-place in the bosom of His Father, verse 18, He passed the angels, a higher order of creation than man, and came down to the earth to take hold of the seed of Abraham, Heb. 2, 16, that He might carry out the Father's will, and finish the work which He sent Him to do. In the Incarnation, our blessed Lord laid by none of His dignified relationships as God, as One in the Godhead, as Son of God, as Creator of the Universe, but manifested such evidences of power to prove that He was all, while He wore the garb of human nature on the earth. that He was before He left the glory to come to earth.

A proper recognition of this wonderful truth, that "God was manifest in flesh," would serve a glorious purpose even in the minds of God's professing people to prevent the low carnal estimates which some hold concerning our Lord. We may test our estimate of the Lord our Lord, by the Word, as you have, therefore, received Christ Jesus the Lord, so walk ye in

Him: rooted and built up in Him, and established in the faith as ye have been taught. Col. 2, 6-7.

We may safely, from this scripture, ask, how have we received God's blessed Son? With what estimate have we regarded Him? Have we received Him as a Unitarian Christ, as on the same carnal plane as "the natural man, who receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. 2, 14.

This is the Christ that the Unitarian receives, as one that is a good moral pattern to imitate by those who expect to attain salvation by their own good works, and who ignore and despise the atonement of Christ. Or have we received Christ Jesus as One who, being in the form of God, thought it not robbery to be equal with God? Phil. 2, 6. One who could truthfully say, "he that hath seen Me hath seen the Father," John 14, 9, and could declare, I and My Father are one. Chapter 10, 30. What a contrast between the Christ of the moralist or the Unitarian, and the Christian's Christ! And some professed Christians are willing to impute capabilities to commit sin to the Lord of glory! What horrid blasphemies some people can formulate out of the arid barren waste of human opinion! May we realize what it is to hold our Lord in the same high and holy estimate as we esteem our heavenly Father. Capabilities to sin, attributed to the Son of God when He was on earth, could, with the same show of probability, be attached to the Father! Did the fact of taking hold of the seed of Abraham change the Divinity and Majesty of His Godhead position? Let those who hold the doctrine of the peccability of our Lord Jesus Christ answer this momentous question.

His manifestation in flesh changed none of His high and holy dignities as God, nor could He deny Himself by the commission of any act of disobedience. He was justified in the Spirit, that God's order might be made manifest in Israel according to the oracles which the Jews possessed, and that He might fulfil all righteousness according to His power to fulfil the requirements of the law, and take the path of implicit obedience. When the Holy Spirit descended upon Him in the form of a dove, at His baptism by John, Matt. 3, 16-17, and it was announced from heaven, This is My beloved Son in whom I am well pleased, we believe was when this part of the mystery of godliness was carried out. There was a divine order to be observed with regard to His mission to His own people the Jews, for the outward manifestation of everything to them was of the utmost importance. Though they were required to have faith in Him to follow Him, that faith must see, from ocular demonstration, what it was called upon to accept in Him as their promised Messiah and King.

Now, we are called to accept everything without sight, in accordance with His announcement to Thomas: "Because thou hast seen Me thou hast believed; blessed are they that have not seen (Christians now) yet have believed." St. Paul, by the Holy Spirit, wrote: "We walk by faith and not by sight," and since the Lord went up to heaven, and the Holy Spirit descended at Pentecost, there has been but little ocular testimony to the eye of sense, as to the manifestation of the wonderful works of God in grace, except as they are manifested in the conversion of sinners, and in the walk and conversation of God's believing children in the world, as the Holy Spirit brings forth His fruit

in their lives, Gal. 5, 22-23, of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law.

But the Holy Spirit descended in the form of a dove upon the Lord at His baptism, and this outward dove-like expression was an emblem of love, the true characteristic of what God is in His own self-existent essence. What more expressive emblem could have emphasized His justification in the Spirit at this particular time of His mission than this form of a dove? The dove which Noah sent out from the ark, to see if the waters were abated from off the face of the ground, and that found no rest for the sole of her foot in a world over which the waters of judgment flowed, Gen. 8, 8-9, is a striking type of the Christian heart filled with the love of God, that can find nothing in the world now under judgment, to satisfy its yearnings, but it must come back to Christ, the true Ark, for rest and comfort, as the dove returned to Noah, in the ark of old. The raven which Noah sent forth could find enough to satisfy its carnal appetite by lighting upon the carcasses floating on the waters of a judged world, just as the carnal mind now finds its satisfaction in the corruptions and carnality in this judgment-bound scene. May this contrast between the dove and the raven serve to test the hearts of God's professing people, as to the trend of their tastes and inclinations, also as to the preciousness of Christ to cheer their daily path as they retire from a carnal world to find in Him their sole delight and comfort.

He was "seen of angels"! It was the desire of angels "to look into" the things concerning the gospel of salvation, as preached by the Holy Ghost sent down from heaven. 1 Pet. 1, 12. Angels ministered to the

Lord Jesus when He was on the earth; once after He was tempted in the wilderness, Matt. 4, 11, and again when He was in the garden of Gethsemane, after He had prayed that the cup of wrath, which He anticipated on the Cross, might pass from Him. Luke 23, 42-43. Angels thus were witnesses of two important victories our Lord gained on the earth, victories which were consequent results of what He was as God; one in the wilderness in the resistance of Satan; and another of what He came to earth to accomplish, as the One who could do His Father's will even at the cost of deep agony in the anticipation of the Cross in the garden of Gethsemane.

It is a wondrous privilege to be able to consider now, in the light of God's Word, how much heaven was interested in the great work of salvation the Eternal Son of God was about to accomplish on the earth. It was long before promised as the seed of the woman to bruise the serpent's head, and afterward set forth in the types and shadows of the Mosaic economy, beautifully seen, first, in the tabernacle, and afterward in the temple, by the figure of the cherubim gazing into the mercy seat, which was above the Ark of the covenant, which in itself was a striking type of Christ, the true Ark of God's heavenly people now upon the earth, and was the place or sanctuary of communion between God and His earthly people, then journeying in the wilderness, afterward dwelling in their promised land. Ex. 25, 8-22. and 2nd Chron. 5, 2-10.

Angels heralded the birth of the long-promised Redeemer to the shepherds by night, who watched their flocks upon the plains of Bethlehem, Luke 2, 8-15; and just as little in proportion as earth was stirred and moved at the advent of her Creator and Redeemer,

so greatly was all heaven moved and interested! O may we, as redeemed ones by His precious blood, be able now by faith to gaze upon Him, and rise up in some measure of heaven's own estimate of Him, as when the winged angel messengers gazed upon Him while He was upon the earth.

"Preached unto the Gentiles" is one of the six wonderful themes of the mystery of godliness. It was a matter of course that He should be preached as the King or the Messiah to the Jews, for He was the long-promised One who filled the richest expectations and the highest and most sublime themes of the Psalms and the prophecies of the Old Testament prophets and worthies. But to be preached unto the Gentiles; the "dogs" in the estimate of the Jews; was indeed a "mystery" which only could be the fruit of godliness working out toward the children of men from God, in abounding grace and deep desire for their present and eternal bliss and happiness. To the Gentiles, to whom no promises ever had been granted as had been to the Jews, He came in pure grace, free from all condition and covenant, revealing and manifesting the deep hidden love of God the Father toward His erring children, going on as they were "without hope and without God in the world." This was indeed a theme worthy of a place as a link in the chain of the godliness mystery, and filled the expectation of the aged Simeon, as he came into the temple and took up the God-Child in his arms, and exclaimed, Lord, now lettest Thou Thy servant depart in peace, according to Thy Word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people, a Light to lighten the Gentiles, and the glory of Thy people Israel. Luke 2, 29-32. Wonderful exhibition of free and unmerited favor from God's own heart of love!

He came as the measure of the love of God the Father to the whole world of mankind, John 3, 16, and of His own love to His believing ones, for He loved the Church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. Eph. 5, 25-27. And thus till the "fulness of the Gentiles be come in" will He be "preached unto the Gentiles," as He has been down through the centuries, Himself as the embodied Word, taking out trophies for heaven; stones for the great spiritual Temple, from the rough, hard quarry of the world. As poor "sinners of the Gentiles," which many of us once were, but now washed and cleansed, let us be glad and rejoice that the "good news" of a Savior's dying love is yet being preached.

"Believed on in the world" is the next wonderful theme we now have to consider, and when we realize what man's heart is by nature, as hard and obdurate, "deceitful above all things, and desperately wicked, who can know it," Jer. 17. 9, does it not seem like a great wonder that He should have been believed on in the world? And when He came in contact with the embodied sinfulness of man at every turn, having as He did the glory veiled in the human, and being as He was God on the earth expressed in the likeness of man, what wonder that His purity, in contact with sinful humanity, should rouse the latent enmity of man's obdurate heart, and cause it to rebel and resist Him. When we consider this, do we wonder that the fact that He was "believed on in the world" should be recorded in the wonderful godliness chain?

It would indeed be a wonder if it were not! And that faith is still given and exercised, as sons of God are born from time to time, even amid all the jostling friction of a world under judgment, is indeed a speaking mystery, when we consider how much there is that seems so fair and attractive to lure and occupy the hearts of mankind, to shut out Christ the blessed One, and hinder their belief in Him as their only Savior. When we realize, too, that it is only by the operations of the Holy Spirit producing faith in the soul that men can believe, and that it is so natural for the flesh of man to resist the Holy Spirit, it is even a marvel to be recorded that Christ as God was ever "believed on in the world." But He was "received up into glory." "God raised Him from the dead!" Acts 13, 30. Wonderful, momentous event for His own to contemplate and highly value! If He died for our sins, He rose again for our justification, and was received up and seated at the right hand of God, far above all principality and power, might and dominion, and every name that is named; and as He had passed the angels on His descent to earth, so He passed them again on His ascent into the Heavenlies. Happy for us if we can be so fully liberated from all hindrances, that we may follow Him in spirit as He rises away from the scene of His suffering and victory on this earth, and see Him rise with all the sublime majesty of a Divine Conqueror into the glorious, august Presence of His heavenly Father!

And yet, when we remember that He was living in the full blaze of that glory when He was on earth, in spirit, a condition of soul which brings heaven down to earth to him who enters into and enjoys it unhinderedly, we will realize that the change for Him

was one of locality more than of divine dignity ; a blessed realization into which His own may enter now in spirit, if they will allow God to work within them by His Spirit, to will and do of His own good pleasure. Phil. 2, 13. Yes, it is our glorious privilege, dear children of God, to live here on earth as risen with Christ, to exist in an atmosphere of Heaven, above the carnal, sensual mists of human estimate, and in communion and fellowship with that Blessed One who was once in this scene, walking amid its negative elements ; coming in contact with its ice-floes of sin and carnal detraction, we may be able to rise in spirit into that glory where He has gone, and by the anticipating aid of the Holy Spirit, who indwells our bodies as His own living temples., we may enter in and sit down in prospect upon His Throne with Him, even as He is sitting down with His Father upon His Throne. Glorious hope before us, as promised in His Word, and as responding now to an active unhindered faith, as we journey on from day to day, as strangers and pilgrims through a scene that rejected Him.

We have an interest in this glorious risen Christ that is far above the range of human ken to estimate, that can only be attained by trusting in the efficacy of His blood shed on Calvary for all who truly believe in Him, and it truly becomes us to enter into and enjoy the rich income of fellowship and communion with Himself and His God and Father, and our God and Father.

May it be ours to so profit by this glorious position into which He has brought us with Himself, that we will be living in constant expectation of His glorious return for us, and be ever ready to welcome Him with, " Even so come, Lord Jesus, come quickly ! "

DISCOURSE 32.

The Voice of Love and its Fruits.

And above all these things put on love (R V.), which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.—Col. 3: 14-15.

Love, the crowning quality of the Christian life and character, because of God, for "GOD IS LOVE" Love, the bond of perfectness, as "perfect love casteth out fear." The peace that God brings us into should rule in the heart with a steady, substantial authority. The calling of the Christian is in one body, with Christ as the Head. Thankfulness and gratitude the true and normal attitude of the Christian.

Love is the acme or crowning quality in the life of the Christian. As the inner life shows forth its peculiar characteristics, that of love reveals the most God-like aspect of that life, because it is God Himself, shining through those who are truly His by redemption, for God is Love.

Having put on bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forgiveness, all precious Christian qualities, yet above all these the quality of love has the crowning prominence as without love all else really is of little value. Knowledge, with all its high claims to prominence, and the

coveted acquisition by men of all time, will vanish away, but love will never fail.

There abideth Faith, Hope, Love, but the greatest of these is Love, and why?

Because Faith ends in sight, Hope in fruition, but Love endures throughout the boundless realms of eternity!

The reason is, when it is put on and exercised, God Himself lives in those who truly exercise it, and all that is of God endures! If we exercise the quality of love to others for God's sake, or because He works within us through that special attribute that He may be known as He is to others through us, we ought to esteem it a high and holy privilege to be called into such exalted service by Him and for Him. God is constantly pressing out and seeking a revelation of Himself to the children of men, in some attribute of His divine character, that they may know Him and be attracted to Himself.

The strongest motor that He uses is, love, and unless we have the love of God shed abroad in our hearts, by the Holy Ghost given unto us, Rom. 5, 5. it will be impossible for us to become a channel through which God can attract others to Himself. He has displayed His love as Himself, in the Person of His well-beloved Son, and as Christ shines forth in us, through the Holy Spirit working out in us the mind of Christ, souls are drawn out to think of God, as they see His love flowing forth in the exhibition of the mind of Christ in us. Wondrous relationship! Exalted privilege, to be fitted and permitted to show forth the love of God, as we are journeying through a scene that has the stamp of judgment upon it. May we ever truly value and highly esteem this exalted duty

and privilege, while our loving God and Father seeks to use us for His own glory in this trying world.

Love is the bond of perfectness, and perfect love casteth out fear. Fear hath torment, and when fear is banished by perfect love, there remains that holy confidence and calmness of mind that is just the opposite of fear and unrest of heart. What is more comforting and soul-assuring than to realize that our peace is made with God, that we have accepted His terms of reconciliation to Himself, through the Divine Sacrifice which He Himself provided, and that all that bustling uneasiness of nature that, under Satanic instigation, was like the "troubled sea, continually casting up mire and dirt" within our souls, and all that "fearful looking for of judgment that will devour the adversaries," has come to an end with us, and instead we have the peace that floweth as a river; that peace of God that passeth understanding, and that keeps or garrisons our hearts and minds through Christ Jesus. Phil. 4, 7. The calm, unruffled condition of soul that results from the controlling power of love within the heart is a wonderful testimony for God, as we journey on through this scene, for it comes in with a direct contrast to the trend of nature that continually is manifesting a spirit of opposition and hatred to God.

This "peace of God" should bear rule in our hearts continually, with a steady substantial authority, that admits of no abatement. The kind of authority to which we subject our lives will stamp its character upon all our outward efforts, and give its peculiar quality to all we do.

It is inward experience and life that bears fruit in outward results, and if the peace of God rule and control within our hearts, there will flow from our

very existence an atmosphere of quiet, spiritual power that will tell for God upon all with whom we come in contact. Words are not always needed to convey the inward life to others; they may read from manner, from silent contact, from a benign, calm, patient soul attitude, the inward peace that bears rule within us, and this kind of testimony is the most effective and permanent we can afford, as a rule. It is true that "out of the abundance of the heart the mouth will speak," yet actions, manner and personal contact will oftentimes manifest our inner life more forcibly than words can convey.

This is an age of profuse profession, and when "talk is cheap," and as was once declared in my hearing, by a consistent old Scotch matron, very emphatically: "It's no the prating, it's no the prating that tells the Christian; it is the daily life that speaks for God"; and this is true, for it is:

"Praise issuing through the life, alone
A living Lord can suit."

How many of God's dear people have had this lesson to learn from dear-bought experience? They would start forth with all the earnest zeal that impulsive natures could carry forward, and from a lack of calm inward peace and judgment, coupled with watchfulness, they would fall into some secret snare of Satan, or yield in an unguarded moment to some hidden, fleshly lust, that would throw them back upon themselves, and failure would so strongly oppose them that they would become very much disheartened, but out of it all God would bring the wholesome lessons of self-judgment and dependence upon Himself, and lead into a more quiet and permanent experience, fraught

with more substantial fruits of Christian life before Him.

These fluctuations in the experience of some Christians are due largely to the lack of the substantial rule of the peace of God in the heart. It is owing to the want of scriptural instruction, received with meekness, and to the establishment of the heart in grace. Where the Holy Spirit can have privilege to take the things of Christ, and present them to the faith and understanding of the people of God, there will be a permanent and steady growth in grace, and in the knowledge of the Lord and Saviour Jesus Christ. This is clearly manifested in the lives of some Christians as compared with others.

We may now consider the calling of Christians into One Body with Christ as their Head, viewed as the outward aspect of what is wrought inwardly in the heart of each individual believer. The individual aspect and responsibility is first presented in our text; of that we have been meditating; we would now profit in considering the Body aspect of the Church of God. Christians of this dispensation are called into one Body, of which their Risen Lord is Head. This calling of the Church began with the descent of the Holy Ghost at Pentecost, after which there were "added to the Church daily such as should be saved." Acts 2, 47. The Church was seen as a Divine Purpose in Christ before the foundation of the world, Eph. 1, 4-5, when its members (Christians now) were predestinated to be conformed to the image of God's Son, that He might be the first-born among many brethren. Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified. Rom.

8. 29-31. This is the purpose of God before the foundation of the world concerning the Church. As to its inception on earth, our Lord declared to Peter, "On this Rock (on Himself) I will build My Church." Matt. 16. 16. This declaration implied a future accomplishment, which, as we have seen, began at Pentecost, and has been going forward for over 18 centuries! The peculiar, unique character of the Church of God shows its separation from the world and from the national aspect of God's dealings with the world. The hope of the Church, as it is now being called out by preaching the gospel, is purely a heavenly hope, that to be caught up at the Lord's descent into the air, with the voice of the archangel and the trump of God, and so ever to be with the Lord. 1st Thess. 4, 16.

In contrast with this hope is that of the Jewish nation, whose hopes and expectations are to be restored to their own promised land, and to have their long-promised Messiah to reign over them, and to have the Gentiles as their servants and ministers in temporal things. Isa., chaps: 60 and 61. Before this expectation is realized, the nation, as represented by Judah and Benjamin (the now known Jews), will be gathered into the land of Palestine; will be deceived by the Anti-Christ (not the Pope, as many think, but one yet to be manifested) according to the Lord's own words: "I come in My Father's Name, and ye receive Me not; if another shall come in his own name, him ye will receive." John 5, 43. The larger part (two-thirds) of the nation, Zech. 13, 8, will be overthrown with the Anti-Christ, when the Lord comes with the Church, Rev. 19, 14-21, but the Lord will bring a remnant through the tribulations of the 70th week of Daniel's prophecy (the "time of Jacob's trouble,"

Zech. 13, 9), and establish them in the land as a nucleus for national blessing through the millennium. This is a slight dispensational digression, to show the contrast between the hope of the Jewish nation, and that of the Church, which is the Body of Christ, the "fulness of Him that filleth all in all." The Jewish hope is an earthly hope, to enjoy earthly blessings under the benign reign of their long-expected Messiah, as "King of the Jews," what He was as He offered Himself, to the nation when He was on the earth, but was rejected by its leaders and the nation at large. The hope of the Church is a heavenly hope, to be caught up to be with her Lord and Head as we have shown, and to come again with Him, as His Bride and Partner, in His triumph and victory. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory. Col. 3. 4. Also Rev. 19, 11-21. As to sharing in the judgment with Christ as His Body and Bride, we read, Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? How much more things that pertain to this life that is among themselves but not in the world now? 1 Cor. 6, 2-3. This is the Church's position with Christ, in the place of authority, when He comes to reign in righteousness, and put down all authority and power, and subdue all things unto Himself. If all of God's redeemed people could rise up to the real scriptural standard, in the recognition of the Church as the One Body, composed of all true believers now in the present dispensation, what a change it would produce in their conduct and regard, toward and for each other. Instead of sharp sectarian divisions and jealousies, there would be a

common regard and earnest love for each other, that the principalities and powers in heavenly places could look in upon with delight, as they learn in the Church the manifold wisdom of God. Eph. 3, 10. If the women in the Church can teach the angels a correct lesson by being in subjection to their husbands, as that is what is meant by the woman having power on her head (that is, on her husband as her head), because of the angels, 1st Cor. 11, 10, so the Church at large should recognize the responsibility of maintaining the testimony of the One Body into which they are called, and in a spirit of love for each other, and for their Risen Head in the glory, "endeavour to keep the unity of the Spirit in the bond of peace, for there is one Body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. 4. 3-6.

• This glorious recognition of Oneness is what our Lord prayed for before He went to the Cross: Neither pray I for these alone (His disciples, who were then with Him), but for them also which shall believe on Me through their word (Christians now); that they all may be one; as Thou, Father, art in me and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me. John 17. 20-23. Here was our Lord's earnest expressed desire that all true followers of Himself might be so united that the world might recognize in that oneness that His Father had sent Him as the Savior of all who believe on Him, through the word of those whom He had called. And further, He declares, And the glory which Thou gavest me, I have given them; that they may be one even as we are one. I in them and Thou in Me, that they may

be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me. Verses 21-22. Here is our Lord's earnest, yearning prayer for a testimony before the world of the unity into which His own are brought, and of the love which He has for His Church. What a solemn responsibility rests upon all who "know that they have passed from death unto life because they love the brethren"; love all who are truly the Lord's, and who are indwelt by the one Holy Spirit; who have "the love of God shed abroad in the heart by the Holy Ghost given unto them, and who fully realize that they are members of Christ's Body, (R.V.) Eph. 5, 3, to rise by faith up to the Lord's estimate of the place and relationship He has introduced them into, and to recognize the One Body, and maintain the walk and conversation suited to that nearness to Christ, their Living Head! This they will endeavor to do as they grow in spiritual stature, and truly seek to know and do their heavenly Father's will. As the time hastens on for the Lord to take His own from this present scene, it is important that they seek to recognize their oneness in the same Body, and live in accordance with that recognition before God. They will be brought face to face with that solemn reality when the Lord comes, and it is well that they be prepared for that solemn event, that they be not ashamed before Him at His coming. Children of God who persist in going on in a selfish spirit of sectarianism, will not only be rejected into carnal spiritual pigmies, but will have no reward at the judgment seat of Christ, for building on Him as their true Foundation, the gold, silver and precious stones of true service, but as wood, hay, stubble, their work will be burned, though they themselves will be

saved, yet so as through fire. (R.V.) 1st Cor. 3, 12-15. While on his journey in this scene, thankfulness and gratitude is the proper attitude of soul for the Christian toward God, in accordance as he enters into the wonderful realities to which God has introduced him, and appreciates the wonderful privileges he has been associated with in Christ, for both time and eternity.

May we rise up to our possibilities and glorious liberties in the place in which Christ has made us free, and glorify God in our bodies which are His, for His Name's sake. Selfishness is the inherent portion of every child of Adam in his natural condition, and when grace claims him for Christ, his heart should be filled with generous impulses and love for others, but how often do we find it just the opposite? Church members (so called) are often so filled with "our church" that they become bigoted, selfish and unmerciful toward their brethren belonging to other Christian assemblies, and by this positively counteracting the good they might do if they would but judge their selfishness, and cultivate a true, generous. Christian spirit toward all who name the Name of Christ, as well as to those without, who reject His gospel for the benefit of their souls.

May the Lord's people grow in grace, and away from their natural, inherent selfishness. Amen.

DISCOURSE 33.

The Christian has the Mind of Christ.

Let this mind be in you which was also in Christ Jesus.—
Phil. 2: 5.

The reason why the Christian possesses the mind of Christ. The responsibility connected with that possession. The results arising from that possession. Appeal to the unconverted.

There are two classes of people in the world, the saved and the unsaved!

The saved ones have the mind of Christ, 1st Cor. 2, 16, but the unsaved have only the carnal mind, which is enmity against God, and is not subject to the law of God, neither indeed can be. Rom. 8, 7. The saved one, the true Christian, has Christ within, the hope of glory, Col. 1, 27, and has also the indwelling of the Holy Spirit, 1st Cor. 6, 19, to take the things of Christ and show them to him, if he have the simple, yielding, believing heart. The Christian and the sinner is brought into contact in 1 Cor. 2, 9-10, thus, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit. Man, as unsaved, is forbidden to know the things which God will bestow upon His

believing ones, but sinners saved by grace are taught by the Holy Spirit, the things which God has prepared for them. The Christian possesses the mind of Christ because He is in Christ, in the new creation place. He is dead as to the first Adam, and his life is hid with Christ in God. He is in the place of reconciliation to the Father through the blood of God's atoning sacrifice, and brought nigh to God he who was once far from God by wicked works. He is no longer of the world that lieth in the wicked one, though he is in it as a stranger and a pilgrim. And because of this wondrous change of position before God, the Christian has the mind of Christ, the One he is brought into and so intimately associated with. 1st Cor. 2, 16.

The text says, Let this mind be in you which was also in Christ Jesus.

The sense of this word "let" here is to give place to. Give the mind of Christ place in your mind. Allow your whole being to be controlled by the mind of Christ, for you have it in possession to guide and teach you. And if the mind of Christ lead and control you, you cannot go out of God's way.

There are a multiplicity of influences in the world to control people, that lead away from God, but the Christian has the mind of Christ to lead up to God. It is when the Christian gets away from God, under the leadings of his own mind through Satanic suggestion, that he gets unhappy and into bondage. But when he yields to the control of the mind of Christ, he walks in the liberty wherewith Christ has made him free, and in the liberty of the Holy Spirit, for where the Spirit of the Lord is, there is liberty. Thus, we have several reasons why the Christian possesses the mind of Christ. But the most far-reaching and com-

prehensive reason is found in the purpose of God as He foreordained each real Christian (not mere professors) in Christ, before the foundation of the world. Rom. 8, 29-30; Eph. 1, 4, 5; 11.

In contemplating the purposes of God, we enter upon a theme freighted with rich spiritual interest to every faithful child of God. There must be a letting go, a laying aside of every vestige of sensuality and selfishness; and a complete yielding up to the leading and directing power of the Holy Ghost, in order to grasp the richness of the thought, that God saw, in His own Divine Plan, afar back in eternity, before an atom of the universe was created, His Christ, which is the Church as the Body with His own well-beloved Son as the Head, and which is now seen by faith as the one grand purpose to be unfolded and carried out to completion in the present dispensation.

While God is ordering in government during the "Times of the Gentiles," or in the time of Gentile supremacy and rule in the nations, He is also bringing in the "fulness of the Gentiles," by taking out from them a people for His Name, Acts 15, 14, to compose the Church of God, as seen in His own far-reaching purpose. Blindness in part is happened to Israel until the fulness of the Gentiles be come in. Rom. 11, 25.

To enter into a right comprehension of this wonderful mystery, we must have the mind of Christ unhindered and acting with power within us by the Holy Spirit, or the Word respecting the purposes of God, will not be comprehended and entered into by us. There can be no right conception of the things of God, except by the power of the Holy Spirit acting within, to present them to our understanding, and impress them

upon the heart, and when this is spiritually done, a sense of responsibility is awakened within us as to what use we will make of what God has revealed to us and endued us with. If we have the mind of Christ as a certain consequence of being brought nigh to God by the blood of the atonement as shed on the Cross, we are necessarily not our own, but are bought with a price, and are called to glorify God in our body, which He has so dearly purchased. We are called to present our bodies a living sacrifice, holy and acceptable unto God, which is our reasonable service. Rom. 12, 1. We are to be not conformed to this world, verse 2. and are enjoined to love, not the world or the things of the world, for if any man love the world the love of the Father is not in him. 1st John 2, 15. We are to use the world as not abusing it, and to keep it under our feet, not allowing it to gain a power over us, to influence and control our actions or bias our minds with reference to our responsibility to God in any degree. And this requires watchfulness, as the power of the world is very insinuating, and constantly appealing to the old nature within us, to lead us out into its great schemes of human improvement, that have as their object the exaltation and glory of man, and not the glory of God. We have an individual attitude to maintain God-ward as holy priests, 1st Pet. 2, 5, also to our fellow-man as royal priests, verse 9, and as strangers and pilgrims to the world, verse 11; and if this three-fold attitude be strictly observed, the mind of Christ will have its activities more forcibly manifested, and we be preserved from the current of apostacy everywhere to be seen in the world around. Any intelligent student of Church history may see, if he will, that the failure of the testimony for Christ in

the Church began largely in the neglect of maintaining this three-fold attitude by the individual members composing the ranks of the nominal Christianity of the early centuries of the Church's history. When individual Christians became indifferent to their holy and royal priestly privileges, and began to set up a human, middleman priesthood in the Church, apostacy was the sure cropped-up result. It was easy to inaugurate the system of orders which prevents the general diffusion of Christian work among the individual members of the professing Church, and to-day we have the testimony of the Church so systematized that human leaders take the place of the Holy Ghost in the so-called Church, and mutual edification under the direction of the Holy Ghost is ignored and set aside. Human cleverness, scholastic ability, and material acquisition obtains largely in ministerial qualification, and it is no wonder that much so-called ministerial effort is without the unction of the Holy Spirit, and devoid of the real essential qualifications of true spiritual ministration. It is also quite in keeping with this order of things that anti-atonement doctrines should be held and promulgated, such as the natural goodness of man, the denial of the total depravity of man in the old Adam condition, the evolution theory of man springing from the lower orders of creation, the brotherhood of man and the Fatherhood of God, thus mixing believers and unbelievers indiscriminately together, and disturbing God's order as revealed in His Word. All this indicates a want of true submission to the mind of Christ, and is an evidence of the apostate tendency of the professing Church in the present day. This tendency must be counteracted by a firm, out-spoken adherence to the word of God, and that without any com-

promising concessions to the crafty insinuations of Satan as he seeks to break down the testimony which God intends should be maintained by the faithful proclamation of His Word. The responsibility connected with the possession of the mind of Christ is great and weighty, and requires the unhindered operations of the Holy Spirit in the Christian to enable him to discharge it. Many enter upon it with high hopes and expectations, who, after they have run for a time, are overcome with the trials and discouragements of the way, and often sink down into an apathetic inertia which bespeaks a want of true, self-denying devotion to the Lord Himself, and the work He has for them to do, as well as a want of true persevering faith that rises above all earthly considerations, and regards alone the true value which God is pleased to place upon true-heartedness to Himself and faithfulness to the Son of His love.

When we consider the momentous results arising from the possession of the mind of Christ, we must necessarily attach a value to that possession quite in accordance with the estimate we enter into of those results. As we compute our estimate according to the Word of God, its magnitude will appear, and we will learn God's estimate of the great work He does for every one of His believing children. The value God attaches to a soul is more than that of the whole world. What will it profit a man if he gain the whole world and lose his own soul. Mark 8, 34. The possession of the mind of Christ and the salvation of the soul are identical as to the results, and what a change in the whole life of the one affected by this great salvation.

From a life of sin and uneasiness, he is led out into a life of rest, holiness, comfort, peace, joy and consolation in the Holy Spirit.

From the fearful looking for of judgment which will devour the adversaries, he looks off for the coming of his Lord to take him up to be ever with Himself, and from the expectation of being associated with the damned in the lake of fire, he looks forward to the association of the redeemed in glory, and the delightful company of angelic hosts and of just men made perfect, and instead of suffering in an intermediate state through the millennium, and at the end of that period, receiving a body in which to stand before the Great White Throne, to hear the sentence of banishment from God forever, to suffer in the burning lake, Rev. 20, 11-15, he expects to have his glorified body made like unto the Lord's glorious body, Phil. 3, 21, and so ever to be with the Lord. 1 Thess. 4, 17.

And in the journey here on the earth until his Lord shall call him hence, what a difference is wrought as to his occupation, hopes and prospects! Instead of walking after the flesh to satisfy its demands and fulfil its lusts and pleasures, he delights to walk after the Spirit, to bring forth fruit unto God and to glorify Him, and instead of entering into the world's great schemes of exaltation and human ambition, to glorify and exalt man, he quietly steps aside into the path his risen Lord has marked out for him, and is satisfied, with his rod and his staff, to travel on through this wilderness-world to seek a better country that is heavenly. Heb. 11, 16. He realizes that if his earthly house of this tabernacle were dissolved, he has a house not made with hands, eternally in the heavens. 2nd Cor. 5, 1. He knows that if he join with the world to go on with its spirit and its ways, that he will lose in spiritual power and faithful testimony for his Risen Lord, and will also have less enjoyments in the

things of God, and will lose relish for the precious truths of God's Word, which should cheer and delight the hearts of all of God's believing children.

He learns from God's Word that he has the narrow path of faith in which to walk, with its wholesome checks of Christian order and discipline, and that if obedient to God's Word he cannot be unequally yoked together with unbelievers, 2nd Cor. 6, 14, either in marriage, business partnership, or in social relations, and if he resolve to be true to his absent Lord, he will keep out of the world's politics, its schemes of ambition and human aggrandizement, which worry out the life of man, and yield no substantial return for the attention and means lavished upon them. The course of instruction and discipline through which the Christian is called to pass, in order to fit him for usefulness and obedient walk before God, is the result of the mind of Christ having its action and fruitfulness in the soul of the believer, and all the rich array of experiences which it is his privilege to enjoy crops forth as the Holy Spirit, unhindered, is enabled to take of the things of Christ and present them to him. It is in the intelligence of the Holy Spirit that these realities can be entered into and enjoyed, and by the believing, obedient heart only, as the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them for they are spiritually discerned. But he that is spiritual judgeth all things, though he himself is judged of no man. 1st Cor. 2, 14-15.

And now, dear unbeliever, where is your portion in the light of this heart-searching truth? Is there no attraction for you in the thought of possessing the mind of Christ?

What is in the way as a barrier to prevent you from entering upon the path of faith, to first realize your need of Christ as a Savior-God, to save you from the impending wrath of God that is to come upon all who are out of Christ, the true Ark of safety, and by whom alone man can approach to God as a propitiation and mercy seat? There is no other Name whereby we can be saved but by the Name of Jesus.

Other foundation can no man lay than that is laid, which is Jesus Christ. I Cor. 3, 11.

You must first realize that you need a Sacrifice and Savior, and by the power of the same Spirit that shows you your need, you will be enabled to lay hold of God's Sacrifice which He has provided in the Person of His well-beloved Son. Now, in this day of God's grace, is the time for you to settle the question of salvation between you and God. You had better, by far, be brought face to face with a God of all grace now, than to face a God of wrath and judgment after this day of grace shall come to an end. Now is the accepted time, now is the day of salvation! They who bow willingly now, in this day of grace, to the Name of Jesus will have grace for their portion; all who reject Him in this day of grace, will be forced to bow in judgment, and their portion will be judgment! Every knee shall bow at the Name of Jesus, of things in heaven, and things in earth, and things under the earth. Now, every one in heaven owns and bows to that glorious Name; now a portion of the dwellers on the earth bow to and own that precious Name, but when He comes to reign in righteousness, every knee will bow to that sceptre, to Him whose right it is to reign, and every tongue confess that Jesus Christ is Lord to God the Father's glory. Phil. 2, 10-11. Can you own Jesus as Lord now, and have the salvation which gives the mind of Christ. Amen!

DISCOURSE 34.

Love and Obedience enjoined.

If ye love me, keep my commandments.—John 14: 15.

Why we love the Lord Jesus Christ. Why we should keep His commandments. The heresy of holding that the Lord could commit sin when He was upon the earth. Exhortation to the unconverted.

The first and most potent reason why we should love the Lord Jesus Christ, is because God's Word enjoins and commands us to do so. God, who has created and redeemed us, by and through our Lord Jesus Christ, has a right above all others, to control and command us, and if we really and truly acknowledge that right, it will be an easy matter to obey His commands.

A child that fully owns the authority of an earthly parent is ever ready and willing to obey the expressed wish or desire of that parent; so we, if we own God's authority as our heavenly Father, will be glad and happy in our willingness to listen to and obey His will and wishes, as we find them expressed in His Word and commandments.

On the other hand, if we are self-willed and obstinate, and prefer to satisfy our own selfish desires, we will be sure to run contrary to the expressed de-

sires of God, as our will is sure to run in opposition to His until He is able to work within us, to will and do of His own good pleasure. The Cross has been set forth as an emblem of God's will and man's will in their relation to each; the upright part, representing God's will, always upright and true, while the horizontal part shows man's will, always across and at variance with God's divine will.

Love should be the true motive for obedience, and when love is going out to another who has a right to our obedience, the natural, innate selfishness of our hearts will receive a check, and lose its power upon us. We must ever remember that selfishness is the enemy of love, and self-denial and self-distrust are sure promoters of love, especially if gratitude toward the object of our love has its place and action within our souls, and finds outward expression in our walk and conversation. If our gratitude is active to prompt our love for the Lord Jesus Christ, we will call readily to mind what He endured for us when He came to earth, became a man, and suffered in His earthly journey here, and went to Calvary's Cross to bear our sins in His own Body on the Tree.

The bloody sweat of Gethsemane's garden, and the unheard-of agony of Calvary's Tree, speak volumes to the grateful Christian heart, to prompt to the outflowing of the love, praise and thanksgiving so richly due, in return for such love manifested as He alone could show forth. Why do we love Him? Because He first loved us! He loved the Church and gave Himself for it, and why? That He might sanctify and cleanse it by the washing of water by the Word; that He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing; but that

it should be holy and without blemish. Eph. 5. 25-27. All true Christians compose the Church of God on the earth, and none others. It is only real Christians, as such in God's sight, that can love the Lord Jesus Christ. How are we to know that we are true Christians? We know that we have passed from death unto life, because we love the brethren. 1 John 3. 14. That is the test of our having the life which is in Christ. If we do not love our fellow-Christians with whom we are associated, it is evident that we have not passed from death unto life, but are mere professors of what we do not possess. But if the love of God is shed abroad in our hearts by the Holy Ghost given unto us, Rom. 5, 5, it is a sure evidence that we are the Lord's, and that we are prepared to love the Lord, who so dearly purchased us by His own precious blood.

Another reason why we should love the Lord is, that He has made such a rich provision for us while on the journey through this world to the heavenly country. He not only suffered for our sins on the Cross, but rose again for our justification, according to the scriptures.

He is now at the right hand of God as our High Priest, ever to represent His people at the throne of grace and power. He is there as an Advocate if we sin, for if any man sin we have an Advocate with the Father, Jesus Christ, the Righteous (One). 1 John 2, 1.

He is also our Intercessor, to intercede for us at the throne of grace, Rom. 8, 34, and present our petitions when we pray, and as our Daysman and High Priest, He is the One who represents us before the Father and the holy angels, even as He represented

the Father when He was here on the earth. He does not send us out on a warfare at our own charges, but He has conquered Satan by wrenching the weapon of death out of his hand and giving it to His own, so that all things are ours, whether life or death, all things are ours. 1 Cor. 3. 22. Praise His holy Name, what has He not done for us that needed to be done for our salvation and welfare, and what glorious incentives have we not before us to call forth our love for Him, and incite us to faithfulness in service in the work He has for us to do for Himself. And now, the solemn question is before us as a test for our hearts, and a trial of our faith and love, and that question is: Can we allow anything, no matter how important and specious it may appear, to come in and claim the affections of our hearts in preference to Himself? Help us, dear Lord, to honestly say:

“The dearest idol of my heart,
What’er that idol be;
Help me to tear it from Thy Throne,
And worship only Thee.”

May this be the language of all thy people’s hearts, that all the current of their affections may run out toward Thee, that they may find in Thee a satisfying portion fully, and be content in resting in the love that has done so much for them. Many more reasons might be assigned why we should love the Lord Jesus Christ as the dearest One to our hearts, and we will mention one more which brings in God’s order of headship while we are left to journey through this trying world.

We have this order set forth in 1st Cor. II, 3, showing that the head of the woman is the man; the

head of the man is Christ; and the head of Christ is God. This is important for us to understand, as it places our Lord before our souls in a very important and practical light. Every right-minded Christian woman, having a husband, will give him his place as her lord and head, and try to please and encourage him as a help, meet and rightly placed and ordered for him, and will wear a covering on her own head as a sign that she is under the authority of her husband, that she may teach the angels a correct lesson, verse 10, as they, with the principalities and powers in heavenly places, are learning in the Church the manifold wisdom of God. Eph. 3, 10. So ought God's children on earth to regard Christ as their Lord and Head in the glory, and yield obedience to Him with humble, willing minds, that they may adorn the doctrine of God their Savior in all things. Because it is God's order in the work of obedience alone to the Father that they should give Christ the first place in their hearts, and this through the activities of that faith which worketh by love, and which is the outflow of subject-minds to the mind and will of God.

And now let us consider why we should keep the commandments of our Lord. He says, "if ye love Me," (why as a consequence), "keep my commandments." It would seem, at first glance, that this is all the reason we could give why we should keep His commandments.

But as we search this question in the light of the Holy Spirit, we find many substantial reasons why we should keep His commandments. In the light of individual responsibility we should be obedient to Him. The object of man's creation was to glorify God and enjoy Him forever!

This practically declares the Christian's obligation to obey the Lord's commands, for it is impossible to glorify God the Father without obedience to God the Son, and that under the teaching and in the power of God the Holy Ghost.

Individual responsibility is a prominent characteristic of the present dispensation of the Church of God. The Church is built of living stones, 1st Pet. 2, 5, and each individual member of that Church is a responsible, living person, a holy priest unto God to offer up spiritual sacrifices, acceptable to God, through or by Jesus Christ. This priestly offering must be presented in the true spirit of obedience, or it cannot prove acceptable. God will not receive an offering from a rebellious or disobedient child.

Holiness of heart and life are God's conditions for true service and acceptable worship. Obedience to the Lord's commands is one of the best evidences of a pure heart, and a sure out-cropping of a holy life. Those who ignore holiness, and plead for a license to sin, never have entered into the experience of a true obedience to the Word of God, for the Lord commands His own to "Be ye holy for I am holy." Would He command an impossibility for His people to attempt to perform? The thought is absurd on the face of it. While to walk softly and humbly before God is a sure evidence of a subdued heart under the power of grace, there is no place for empty boasting, or a fleshly display of pride at the thought of having lived a stated length of time without sin.

The truly obedient heart has no place for fleshly boasting, but will endeavor to walk so as to please God, and will live soberly, righteously and godly in this present world.

These are God's requirements for a holy life, and if any of His dear children desire to know the mind of God, they must learn His mind at the cost of humble obedience to His holy will. If any man will do His will, he shall know of the doctrine whether it is of God, for He imparts His doctrine to those who deeply reverence His revealed Word, which is an expression of His doctrine and what He values. The path of the faithful child of God will be trodden with the desire and willingness to take God's side of all things, as He has revealed it in His Holy Word. His motto will be "God first," and everything else will be subservient to what God has made known, and when this stand is once taken by any one of His believing children and firmly adhered to, such an one will make his mark for the Truth before God and his fellow-man. Respecting the maintenance of the Truth in the path of obedience, those who are faithful in testimony for the Truth will always be in a safe position, because they can always count on God to help them to maintain a true testimony for Himself, and have a constant sense of His divine approval resting upon them; while they who, in any way, seek to maintain error will walk the path of uncertainty and unrest.

The leaders in any species of error are ever opposed to God, though they may seem to be proclaimers of the truth in a general way, and may occupy positions as leaders of the people under human ordination and appointment; and this class includes so-called ministers of the gospel who hold heretical views, such as Higher Criticism of the Word of God, the Evolution Theory of man springing from the lower orders of creation, in a direct and positive opposition to God's revealed account in His Word, and the loose views of

human excellence by nature, thus virtually setting aside the need of the atoning work of Christ upon the Cross. All these things plainly tell the positive need of holding closely to the commandments of Christ, as evidence of love for Himself who first loved us. The seats of learning in the present day are many of them polluted with false doctrine, and are turning out false teachers to spread their falsities, and to poison the minds of those over whom they gain an influence. A notable blasphemy of the Name and Character of our Risen Lord Jesus Christ is, in these days, making serious headway in the minds of many of those who profess to be followers of the Lord, in the belief that Jesus Christ, when He was on the earth, was capable of committing sin as to His human nature; a thought that must shock the spiritual sensibilities of every true child of God, and presents evidence of the miserably low spiritual status of those who hold this view. It is one of the fruits of the tree of expediency which is bringing forth its poisonous fruits of accommodation to meet man on his own ground of depravity, and dragging down God's standard as revealed in His blessed Son, to the base level of man in his sinful condition in the old Adam nature. Satan never sprung a more cunning device upon the mind of man to hinder the work of grace in the world, than this debasing thought, that the Lord of glory was capable of committing sin when He wore the human form upon the earth. One sentence that the Lord Himself uttered to His disciples should ever settle that question in the mind of every one who is willing to accept God's Word as authority, and it is this: "The prince of the world cometh, and he hath nothing in Me." (R.V.) John 14, 30. There was no portion or element of character

in God's beloved Son upon which Satan could work to bring forth sin, nor could the Lord yield to Satanic temptation or contact, for as He said: "I can of Mine own self do nothing, for I came to do the will of Him that sent Me," and this plainly declares His inability to go contrary to His Father's will. One thing is positively certain in this question, and it is this: the Holy Ghost never taught anyone that the Lord Jesus Christ was capable of committing sin when He was upon the earth; it is only a human opinion, uttered at the suggestion of Satan, to lower the estimation in the minds of His believing people of the holy character of the humanity He wore; a humanity not begotten in the course of Adam's sinful nature, but begotten by the Holy Ghost in the womb of the Virgin, and spoken of as the seed of the woman, in scripture, not the seed of the man. Gen. 3, 15. This bars the thought forever, that He took Adam's sinful nature upon Him. Any one who is willing to be led and governed in their views by Gods' Word, as applied by the Holy Ghost, will not disobey God by holding such a debasing doctrine as that Christ was capable of committing sin when upon the earth, in any aspect whatever!

And now to those who are yet out of Christ, you who have not peace with God by accepting His well-beloved Son as your Sacrifice for sin: why halt ye between two opinions? You cannot leave this world with any hope of salvation in the next without having God's Son as your Lord and Savior. If you die in your sins, where God and His Christ is ye never can come! Why not have the Savior Jesus now! Put it not off till a more convenient season, lest like Felix of old, to you that convenient season may never come. "Be wise to-day, 'tis madness to defer"! "Long as

the lamp (of life) holds out to burn, the vilest sinner may return"! This is Gods' day of grace, the day of judgment is coming! This is the time to settle the all-important question of salvation with God; defer it not longer, lest you become hardened, and your return to God be prevented by the death of your body, for as the tree falleth, so it lieth. Come to Jesus now! The Holy Spirit is ever ready to give you faith to trust in the finished work of Christ upon the Cross for you, if you accept it, and may you be inclined by His power in your heart and conscience to accept his offered salvation now, for now in this day of His grace is the accepted time, now is the day of salvation, and if you can accept it on God's terms, by coming as a lost sinner, "just as you are, without one plea," you can surely count upon Him to save and receive you for His dear Son's sake, for this is the will of God concerning all who need and receive salvation. Amen!

DISCOURSE 35.

Godly Walk, Fellowship and Blood-cleansing.

But if we walk in the light as He (God) is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.—1st John 1: 7.

What it is to walk in the light as God is in the light. The true ground of Christian fellowship. When and how the Christian is cleansed by the blood of Christ. References: Gen. 4: 4; Heb. 11: 14. The washing of the saints' feet by the Word of God. Exhortation.

The positive essential character of God is set forth in two aspects in Scripture; viz., God is Light, and God is Love.

To walk in the light as God is in the light, is to go on with Him in the way He has revealed Himself, for He has plainly declared Himself in His Word, and that Word became flesh and dwelt among men, so that men might have the revelation of God as Light, and thus be able to walk in the light as He is in the light. The condition of man in the old Adam nature is that of opposition to God. Man as born of Adam is dead in trespasses and sins. Eph. 2, 1. Out of Christ man is in darkness.

This is the condemnation, that light is come into the world, and men loved darkness rather than light,

because their deeds were evil." John 3, 19. Sin is the work of Satan, the prince of darkness, and when men and women are in his service, they hate the light, "lest their works should be reproved." Verse 20 (R.V.) Every soul who has not been reconciled to God by the blood of His Son, is in darkness, and is in some aspect in the service of the prince of darkness. This may seem like a sweeping assertion, but bring their most laudable works into the light of the sanctuary of God, and test them there, and where do their merits appear, and what does God's Word call them? Filthy rags.

There is none that doeth good, no not one. Rom. 3, 12. In this and the following verses we have a faithful photograph of man out of Christ. No matter how morally the flesh may be dressed up and cultivated, it is the flesh still. That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, Ye must be born again. John 3, 6-7.

Nicodemus, a master or teacher in Israel, must have this radical change, this new birth, or he could neither see nor enter the kingdom of God. Verses 3-5.

That fine example of morality and devotion, Cornelius, whose prayers and alms had come up as a memorial before God, Acts 10, 4, must send for Peter, one in whom the Holy Ghost dwelt, that he might speak unto him words whereby he and all his house must be saved. Chap. 11, 14.

Surely, if any could be saved on moral grounds, it would have been the man whose prayers and alms had come up as a memorial before God. But that is not God's way of salvation, and all who expect to walk in the light as God is in the light, must be saved on God's terms. They must be quickened who were dead

in trespasses and in sins, ere they can walk in the light as God is in the light. There can be no claim to fellowship with God with those who are far from Him by wicked works. They must have passed from death unto life; must be brought nigh by the blood of Christ; must be in Christ, in the new creation place; and in perfect touch with God in communion and fellowship, that all may be harmony between the soul and God, and then there will be nothing to hinder the light of God's Presence in reconciliation from encircling and brightening the path of him who thus is walking in the light as God is in the light. A person, though he be a Christian, cannot walk in the light if sin is on his conscience, and darkness upon his spirit in consequence of departure and distance from God.

If any man sin (and the Christian is here referred to), we have an Advocate with the Father, Jesus Christ, the Righteous. 1st John 2, 1. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Chap. 1, 9. Restoration of soul must take place, pride be subdued, sin acknowledged and judged, that communion may be restored, and the Light of God's restoring Presence be within and around the one who desires to walk so as to please God, and to live soberly, righteously and godly in this present world.

Dear Christian, it is indeed your normal condition to be walking in the light with your God and Father as He is in the light. It is what He has called you into, and expects you to enter upon, and go on in the power of with Himself, and are you willing to examine yourself in the Light of His Presence as to whether you are in a frame of soul to walk in the light as He is in the light? Let self-examination be unsparingly

entered into, and when you have dragged out and judged every untoward current of thought, every lust and sensual desire, everything that is hateful to God and dishonoring to His blessed Son, whose Name you bear, it is then that you can walk in the light unhindered, and with God's rich blessing attending your daily path.

Upon this fitness to walk in the light rests the true ground of Christian fellowship. Fellowship is a full agreement between God's children, and there can be no real agreement based upon a condition of soul unfit for communion with God, for the elements of strife and contention always go hand in hand with false doctrine and impurity of heart and life. Satanic influence breeds disagreement because selfishness enters with its pride and false dignity wherever Satan in any way gains power over the mind and ways of the unwatchful ones, and then ungodly friction crops up at once in their contact with each other.

But when souls are in communion with God, and are occupied with their Risen Lord, they will necessarily walk in the spirit of true fellowship, as their aims of life are one, having the glory of God in view in their walk and conversation, and enjoyment of what He is able to give them in common with His well-beloved Son.

"All the mind in Heaven is One" the little hymn says, and when souls are brought into touch with God, they drink in the spirit and atmosphere of heaven, and are in the spirit of true fellowship, for discord has no place in the Presence of the Living God.

Christ being the Centre of occupation of all Christians who are led, taught and comforted by the Holy Spirit, they will have His excellences and work before

them, as the Spirit presents them to their spiritual gaze, and as they are taken up in their minds and affections with Him, they will take His character upon them and be able to live out His mind in their walk and conversation. When differences arise to disturb the communion and fellowship of the saints, what is needed most is a mutual recognition of what Christ is to them as a Divine Centre of occupation and blessing, and then Satan's roots of bitterness will lose their power to break the fellowship and communion of the children of God. This is with reference to true Christians, but not with the mass of professors who tack on the name of Christ to a lifeless profession, having a name to live while they are really dead in their trespasses and sins. Eph. 2, 1.

Then, the true ground of Christian fellowship is the common vital interest which Christians have in Christ.

What He is to and for them is the normal, legitimate value of their fellowship, and how important that they mutually understand their relations to Him and to each other, ere they settle down into an outward form of fellowship and mutual action. If they assume a routine of fellowship, they will soon have a form of godliness without the power, which is a very unfortunate condition for Christians to drift into. There is a vast amount of what is called Christian service, in which Christ is not recognized; a going through a series of exercises in which the flesh gets very religious, but in which the Holy Spirit has no part, and in which those who take a part have their self-complacency much elated, and take to themselves much self-credit for their clever performance and faultless execution. "Whatever ye do, work from the soul

(R.V., margin), as unto the Lord and not unto men," Col. 3, 23, is the injunction of scripture, and if this is kept in view, there will be a right conception of what Christ is to those who thus devote their time and talents to His service.

And now we come to the third point in our argument: the cleansing by the blood as to the time and manner of its application. We find in the offering of Abel, Gen. 4, 4, that the Lord had respect unto his offering, because he brought of the firstlings of his flock, and of the fat thereof. By faith he offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous (R.V.) Heb. 11, 4. Here we have a type of the offering of God's Sacrifice on the Cross of Calvary in the Person of His well-beloved Son. The type and the anti-type have this prominent characteristic, it is the blood that atones, that satisfies God. Abel's sacrifice was more excellent than Cain's, and why? Because Abel brought the firstlings of his flock and offered them, with the blood and the fat thereof. In the blood we have the life of the offering which God only could give, and in the fat we have the excellency of the offering, representing the character thereof. In Cain's offering we have the pride of the natural heart set forth, he bringing the fruits of his own labors as the products of a cursed earth.

In the anti-type we have the finished work of Christ, the blood shed on Calvary, as the ground of the sinner's reconciliation to God, put in strong contrast to the works of the law as typified by Cain's offering as the result of his own labors. In God's sight the sinner's efforts to save himself by moral conduct, or by keeping the law, can never avail, as all his own

righteousness is as filthy rags, as God's Word declares, and God will not accept anything as the ground of salvation but the precious blood of His own well-beloved Son. There is a class of professors of the Christian faith, now abroad in the world, who are, as they say, "doing the best they can," with a hope that God will put their good deeds into one side of the scales of His divine judgment, and their bad deeds into the other side, and strike a balance, and if the bad deeds outweigh the good ones, He will have mercy upon them, and allow them to slip into heaven at any rate. Not a word about the atoning blood of Christ in their thesis, but a miserable make-shift salvation by their own works, which God cannot accept, and which Satan has invented to keep them from Christ.

Christ has entered, once for all, by his own blood, into the holy place of the greater and more perfect tabernacle, having obtained eternal redemption for us, and it is when the believer accepts Him as his Sacrifice and Substitute, which God has provided, that the blood applies to meet his need and perfect the conscience; for the worshippers having been once cleansed, would have had no more conscience of sins (R.V.) Heb. 10, 2. There is not a daily re-application of the blood of cleansing, as some people hold in these days of departure from the Word of God, and if the type is considered this will plainly appear as found in the application of the blood to Aaron and his sons, on the tip of the right ear, upon the right thumb, and the great toe of the right foot, at their consecration by Moses to the priesthood. Levit. 8, 23-24. After the blood of Christ applies once for all to the believer at his new birth, the daily cleansing is by the Word of God, as we find washing of water by the word, Eph. 5, 26,

verified in the washing of the disciples' feet by the Lord Himself. John 13, 10-14. It is by the Word of God that we are able to wash one another's feet as Christians, by bringing it in as a cleansing power for our ways, or our walk and conversation. Wherewithal shall a young man cleanse his ways; by taking heed thereto according to Thy Word. Psal. 119, 9. So it is the Word of God instead of the blood of the atonement that comes in for the daily cleansing, the blood having applied to purge the conscience at conversion, as before shown. It is important that our views of God's work in the soul coincide with the Word of God. There are many sentimental ideas that have been promulgated in these last days, that do not have a place in the Word, and which are of no practical value, and this thought of the daily re-application of the blood is one of them. It is a counter-thought to permanency and eternity of atonement, for if the blood of the slain Lamb does not do a full and complete work, once for all and forever for the believer in Jesus Christ, it does absolutely nothing. God does nothing on the halves, through the Mediatorship of His well-beloved Son, and when "He made Him to be sin who knew no sin, that we might be made the righteousness of God in Him," the work was well done, redemption was accomplished, and when a poor, hell-deserving sinner accepts the offer of that redemption, and passes from death unto life, it is a work done once for all, a work as eternal as the One that accomplished it. A sinner saved by grace is always saved; and as there is no such a thing as being unborn physically, so there is no undoing the spiritual birth; both are births for eternity. A child of an earthly parent is always a child; he may prove refractory and need correction; so a child of

God by the new birth is always a child; he may backslide and need chastisement to restore him (or her) into communion and fellowship again; but the blood has once purged his conscience, when he believed with the heart unto righteousness, and confessed with the mouth unto salvation, Rom. 10, 10, and he was brought into a perfect standing before God, so that no one can pluck him out of his Father's hand. John 10, 21.

And now, fellow traveller on the highway of time, are you walking in the Light as Christ is in the light? Is the question of salvation settled between you and God? Have you been brought face to face with God as He presents to you His divine Sacrifice in the Person of His Son, as He declares, I am satisfied with My well-beloved Son; sinner, are you? If so, we are agreed, are at one, and you, instead of being far from God by wicked works, are brought nigh by His precious blood, who died on Calvary's Cross to make an atonement for your soul. Being justified by faith, you are able to walk in the Light as He is in the Light, and have peace with God through our Lord Jesus Christ. And not only you have peace with God, Rom. 5, 1, but the peace of God that passeth understanding will keep (or garrison) your hearts and minds through Christ Jesus. Phil. 4, 7 (A.V.) And the peace of God that passeth all understanding shall guard your hearts and your thoughts in Christ Jesus. (R.V.) And the peace of God that surpasseth all understanding shall guard your hearts and your thoughts in Christ Jesus. (Young's Translation.) And the peace of God which surpasses every understanding shall guard your hearts and your thoughts by Christ Jesus. Darby's translation.) Also, if ye do the things that please God as taught by His Spirit, the God of peace shall be with you. Verse 9.

DISCOURSE 36.

The Finished Work of Christ on the Cross.

"It is finished."—John 19: 30.

The importance of the text to the lost race of Adam. The judgment of sin in the Person of Christ on the Cross. Synopsis of the four aspects of judgment. The completeness of the work on the Cross, and man's inability to add anything by good works. The responsibility of listening to the gospel call. Appeal to the unconverted.

There is, perhaps, more value in the three little words of our text, to the lost race of Adam, than in any other sentence ever uttered or written. The words, "God is Love," or "God is Light," or "Come unto Me," &c., are profitable words, but the words "It is finished," come in to fill up a yearning of expectation which no others can satisfy. The reason is, they allude to an event the like of which the world never saw before, and can never see again. That event paid the debt of redemption for all who are willing to own Him as Savior and Lord, who gave utterance to those words, announcing the great work as completed for the acceptance of all who consent to be saved by the blood and sacrifice of the Lord Jesus Christ. Hence the great importance of that little sentence of only three words, and they have rung out the tocsin of salvation

for more than eighteen centuries, to the lost and ruined race of mankind, as they have come upon the stage of action from generation to generation. God has ever been faithful and true to Himself, in providing means for the proclamation of His own Word, and wherever it has been proclaimed, it has been for the purpose of taking out trophies for heaven, and manifesting the willingness on God's part to save, as mankind were willing to accept the salvation He has so fully and freely provided. Even the heathen have creation's light to teach them of God: "For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made, even His eternal power and God-head (a strong blow to Unitarianism); so that they are without excuse." Rom. 1, 20. And if the heathen are without excuse to know God from the evidences which nature presents, how much more are those responsible to know Him who have the revelation of the Son of His Love, as presented in the gospel, of His Grace, as it is now preached in the world?

As man was brought under condemnation by the sin of the first Adam, it became necessary that a sacrifice be provided that could take away that sin, and God has provided that sacrifice in the Person of His only begotten Son, that One who came from heaven's highest glory down to this earth, passing the angels as He came, and took upon Him a holy humanity, begotten by the Holy Ghost, as the angel announced to the Virgin Mary: "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: wherefore, also, the holy thing (margin) which is to be born of thee (margin), shall be called holy, the Son of God." (R.V.) Luke 1, 35. The Lord of

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glory, the Creator of the universe, came to earth and became a sharer in (R.V.) flesh and blood with the children of God, but did not become a partaker of the sinning root of Adam's lost condition, John 14, 30, for the prince of this world (Satan) had nothing in Him upon which to work to bring forth sin in Him, for He was incapable of the commission of sin, in any aspect whatever! He was holy, harmless and undefiled, and separate from sinners, Heb. 7, 26, and while He wore the human form of the seed of Abraham, it is positive blasphemy to assume that He took the sinful nature of Adam's race, with its old root of disobedience, that would, under any aspect, capacitate Him to commit sin, as many are now holding, and thus traducing His God-head character by their untoward assumptions. Such was the character of the Sacrifice which God provided: that Lamb of God which taketh away the sin of the world. John 1, 29. (This is not the sins of the world, as interpolated by the translators of the Authorized Version. R.V. omits "the sins of," which, if admitted, would justify Universalism, with its anti-scriptural heresies.) It was upon this Holy One, the Son of God, that God laid the sins of those who accept the Sacrifice, which, in His unbounded grace and mercy, He has provided. Him who knew no sin, He made to be sin on our behalf, that we might become the righteousness of God in Him. 2nd Cor. 5, 21 (R.V.) The Holy One who knew no sin, nor could know it, because His Father could not look upon sin with the least degree of allowance; He became the Sin-bearer, as He "bore our sins in His own body on the Tree," and it was after He was made sin that the Father turned away His look of complacent love from His beloved Son, which forced out the cry: "My God,

My God, why hast Thou forsaken Me." Matt. 28, 46. It was the character of the terrible load of sin that brought forth the cry of anguish, for it was the hateful opposing nature of sin, involving the very essence of disobedience, that caused God the Father to turn His face away from God the Son, as they had always been face to face in communion before.

And as we consider the work of judgment, which is called in Scripture God's "strange work," Is. 28, 21, we see it is foreign to His nature, which is Love, we may profitably view it under four aspects, as the Word of God points it out to our inquiring minds.

The first aspect of judgment is, as we have seen, when God lay upon Christ the sins of all who "believe on Him with the heart, and confess Him with the mouth unto salvation." Rom. 10, 10. This aspect is strictly personal with the believer, and has its application the moment he accepts the Sacrifice which God has provided in the Person of Christ.

The second aspect of judgment is seen in the 2nd and 3rd Chapters of the Book of Revelation, where Christ is seen judging or chastening the Church in her pilgrimage on earth. The seven letters to the Seven Churches in Asia are typical of the seven stages in the Church's history, distinctly marked by their characteristic features, as applied to the time of the Church's pilgrimage as coinciding with each.

The letter to the Church at Ephesus refers to the comparative faithfulness of the early Christians, and their laudable rejection of certain doctrines which the Lord hated. They had notwithstanding left their first love, which was Christ, and this was what He held against them.

The Smyrna epistle covers the time of persecution

through which the Church passed, and as they seemed to be poor outwardly, yet God regarded them as "rich," because their faith held on to Him, and honored Him amidst all their persecutions and trials, and what appeared outwardly to the world as poverty, was regarded by God as the true riches. Satan tried to persecute the Church of God off the face of the earth, in the Smyrnaian period, but this only scattered the gospel far and wide, and persecution only helped to confirm the faith of the saints, and their dependence upon God.

The period of the Church's history covered by the letter to Pergamos, clearly presents the condition of things after the days of persecution in the Smyrnaian period. The Church had begun to "dwell," and take ease where Satans' seat is, that is, in the world. The pretended conversion of the Roman Emperor, Constantine, near the close of the third century, was Satan's consummation of the marriage between the Church and the world, and the consequent settling down of the Church in a condition of ease, to be at home in a scene where Satan's "seat" or throne is, and where he rules as god and prince.

The world, as it now is under the curse, "lieth in the evil one." (R.V.) 1 John 5, 19. But all this ungodly intercourse between the Church and the world was but paving the way for the further ripened-up condition of apostacy which we find represented in the letter to the Church in Thyatira. In this period, reaching from the rise of the Papacy to the Reformation, a period of nearly 1,000 years, we have the almost exclusive rule of the apostacy as seen in the Church of Rome. And what is the Lord's judgment upon Thyatira? While He approves a faithful

remnant, He says to the Church at large: I have this against thee, that thou sufferest the woman Jezebel, which calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed to idols. Chap. 2, 20 (R.V.) That is His judgment on the Church in the Thyatirian period, and His sentence as the result of that judgment is: "Behold, I do cast her into a bed, and them that commit adultery with her, into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am He which searcheth the reins and hearts; and I will give unto every one of you according to your works." But to the faithful, individual overcomer, He will give Himself as the Morning Star, and this is in marked contrast to the bondage and ultimate condemnation of those who, as followers of the spirit of apostacy, will have to bear the judgment coming upon the Church of Rome. The letter to Sardis depicts the condition of the Church after the Reformation broke forth, and delivered the true followers of Christ, partially at least, from the bondage of apostacy. There has been much dead profession in the Church since the Reformation, even in what is known as "Protestantism," but the "few names in Sardis," who have not defiled their garments, show the true Christians who will walk with their Lord in white, for they are worthy. The faithful overcomer shall be clothed in white raiment, and will have his name retained in the Book of Life, and his Lord will confess his name before His Father and the holy angels.

To those who are not looking for the coming of the Lord in the professing Church, He will come as a thief, and their surprise and shame will be as great as

their carelessness and indifference were before He came upon them unawares. And this, no doubt, was the reason why He never would set a time as to His coming again; that His own faithful ones might ever be waiting and watching in the spirit of ardent expectancy, with their hearts exercised in touch with Himself, and their lamps of true testimony burning. To the Church in Philadelphia He writes encouragingly, and without rebuke. An open door of testimony, doubtless, was placed before them which no one could close, and in this we see the way open for missionary work in these last days.

The "little strength" attributed to the Church at Philadelphia is what we see to-day in those who step aside from the current of Christendom, and in company with their risen Lord go quietly along in the path of faith, looking for His coming, quite in contrast to the pompous importance that characterizes the worldly church organizations of the present day. Two things especially characterized the true Philadelphian, to which the Lord sets His seal of approval, viz., "Thou hast kept My word, and didst not deny My name," Verse 8. O how needful are these two practical requisites in these days of departure from the Word of God, and of human elevation and setting aside of the Name of Christ. And because the word of His patience is kept, He will keep His watching ones from the hour of temptation that will come upon all the earth after the Church is caught away to ever be with the Lord.

The last state of the professing Church is in the lukewarmness of Laodiceanism, so prominently apparent in these last days. That indifferentism, which is neither cold or hot, is seen on every hand, and it is

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so offensive to the Lord that He will spue it out of His mouth. May the Lord's own arise up from among the dead profession around them, and Christ will give them light and spiritual energy to watch for His coming. He is making this very personal by standing outside and knocking at the door of each individual heart, and if His voice is heard and the door is opened, He will come in and commune, in the true spirit of individual fellowship, a very needful thing in these days.

We have gone over briefly, in this review of the churches, the second aspect of judgment, which is now going on, and we will barely touch on the third and fourth aspects as they are prophetically presented in the Word. The judgment of the nations, in the 25th chapter of Matthew's gospel, is the third aspect, and takes place at the opening of the millennium, after the Lord comes with the Church (Christians now). And He rewards the nations as they have received His spared remnant of the Jews (His brethren) after they were caught away from the power of the Anti-Christ, during the last, or 70th, week of Daniel's prophecy. A remnant of the Jews will be spared on the earth, through the tribulation and the deceptions that will be in active operation during that memorable week, or time of "Jacob's trouble," and this spared remnant will be preserved among the Gentile nations, and as the Lord summons them before Him, He will deal with these nations, even as they have received this remnant, which the Lord chooses to call "the least of these My brethren."

God deals with individuals and nations according to the character of the dispensation in which He exercises His power. For example, now He is bringing in the members to compose His Church, upon the ground

of individual faith; one by one they are saved as they "believe with the heart unto righteousness, and confess with the mouth unto salvation." Rom. 10, 10. As God deals with the nations at the opening of the millennium, it will be as nations He will reward or reject them, just as He will deal with individuals in the present dispensation. The fourth aspect of judgment is at the Great White Throne, at the end of the millennium reign, where the wicked dead are raised in bodies to stand and hear their sentence for the lake of fire. The whole scope and ground of judgment depends upon the completeness of the work accomplished on the Cross. Because that work was complete and full, man has no excuse for sin, and his own works and attempts to meet God's righteous requirements in his own strength, only add to his folly and presumption. God puts man under a deep responsibility to accept the gospel call, and how can you, poor sinner, expect to escape the wrath of God, if you neglect this so great salvation? Accept it now, and be saved from the lake of fire, to the glory of God. The thought of a general judgment seat, at which the saved and the unsaved will be called to stand at the same time, is a theological invention purely unscriptural. As we have shown, the judgment of the saved was met in the Person of Christ on the Cross; when He bore our sins in His own Body on the Tree of Calvary. 1 Pet. 2, 24. The judgment of the unsaved, or "dead," both small and great, will be at the Great White Throne, after the millennium reign of Christ, as seen in Rev. 20, 11-15. If we rightly divide the Word of Truth that we be workmen that needeth not to be ashamed as approved of God, 2 Tim. 2, 15, this order of judgment will be very apparent, and strictly borne out.

DISCOURSE 37.

St. Paul as a Pattern.

Be ye imitators of me. — 1 Cor. 4: 16; 11: 1; Phil. 3: 17 (R.V.)

One thing I have learned from Paul's life and writing. Acts 19: 1-22. That one thing is faithfulness to God and true-heartedness to Christ. We are to follow Paul as he followed Christ. The difference between imitation of another in moral walk, and conversion to God and a walk after the Spirit. The need of the "new birth" that we may walk as *saved* ones before God. Miscellaneous remarks.

The prominent characteristic of the life of the Apostle Paul was, faithfulness to God and true-heartedness to Christ. This quality is the great need of the present time among the people of God. Paul was deeply in earnest in all He done, whether as a persecutor of Christians, or as a servant of Christ. This is especially evinced in the first question he asked, after he was assured who the Lord was, when he was stricken down by power from on high, when on the road to Damascus to persecute the people of God. In reply to his question, Who art Thou, Lord? (for he had felt power and acknowledged Lordship, but did not know who the Lord was), the Lord spoke to him directly out of the glory: "I am Jesus, whom thou persecutest!" For in persecuting the Christians as members of the Christ, the Head in glory felt what His tried members were suffering on the earth. Then

came the question from the new convert to Christianity, "What wilt Thou have me to do?" The reply to this question of full consecration was this: "I will show him how many things he shall suffer for My Name's sake. (R.V.) Acts 9, 16.

In the face of this response from his Risen Lord, through the faithful Anannias, Paul enters upon his life of faithful service. It was not a life of ease and worldly honor in which he was about to engage, that characterizes so much of the so-called Christian service of these days, but a career of suffering and privation, calling forth a spirit of true consecration and earnest self-denial. What deep-toned preparation and "girding up of the loins of the mind" this prospect required! If we are going on a journey in which we expect trials and difficulties to cross our path, we will brace up our energies and set our faces to meet them manfully; quite in contrast to that of a pleasure trip in which we hope to have ease and comfort. Paul's mission to the world as a servant of Christ necessarily implied suffering. There was everything in his way to call out faith and energy if he went forward at all. To succeed was to face the difficulties in the way; to avoid them was to give up the work and lie supinely down in inaction and carnal ease. May we learn this one thing from Paul's life, namely, true-heartedness and faithfulness to God our Father and our Risen Lord Jesus. If we are called to suffer in body, or what is harder to bear, defamation of character and trials of spirit from those that we love, let us go forward, saying from the heart, "Thy will be done!" It is enough to know that our Lord suffered on the Cross all the untold agonies of bearing the hateful load of sin; for He took our cup of wrath and drank it that we might drink the cup of Love.

He exchanged His glory for our sin that we might exchange our sin for His glory. Wondrous exchange in our favor! Wonderful to the finite mind of man are all the motions of God's heart of love toward the rebellious race of Adam; for it is love flowing out where condemnation is merited; and this is what pure grace is; so that man has nothing to claim on the ground of self-merit, as all that we have we have received, and where is boasting ground, if it is all of God's free favor.

Faithfulness to Christ owns the full and complete efficacy of His work for us on the Cross; and leaves no place for the claims of self or nature to come in to act in any way to hinder the office work of the Holy Spirit in carrying on the good work to the day of the Lord Jesus, which God begins in the believing heart.

Paul understood this, and practically entered into it, and he enjoins it upon Christians to follow him as he followed Christ. 1 Cor. 4, 16. There must be self-denial, judgment of the old nature, and occupation with Christ, in order that the life of Christ may be manifested in our mortal flesh as it was in Paul. Christ was he spring and measure of Paul's life, walk and conversation, and if any follow Paul, it will be according to that same spring and measure as revealed in him. Paul was led of the Holy Ghost in his work and walk, and we can only follow him as he followed Christ, as we are led and taught by that same Holy Spirit; and there is no reason to-day, that can be profitably assigned, why we should not follow the leadings of the Holy Spirit any more than Paul could assign them as to why he should not in his day and generation. It is only in the power and unction of the Holy Spirit that any true work for God can be carried forward, and a simple reliance upon

His leadings and teaching is sure to be rewarded by a right and faithful execution of the mind and will of God. In these days of moral effort, and imitation in the flesh to follow a model, we need to present a strong contrast between it and a walk after the Spirit, as we think of Christ in His place at the right hand of God. Imitation in the flesh produces egotism and self-occupation; on the other hand, a walk in the power of the Holy Spirit leads away from self to Christ, as it is ever the mission and delight of the Holy Spirit to lead the child of God out into occupation with his glorified Lord, and thus necessarily away from self and its surroundings, as well as from the power of this present evil world.

The mere moralist and Unitarian are busy in their efforts of fleshly imitation, ostensibly, of Christ as He walked as a man on the earth, but they deny the positive need of His atoning blood to bring them into a reconciled relationship to God as redeemed children.

This moral imitation work is a cunning device of Satan to keep souls from accepting Christ as their much-needed Sacrifice and Substitute. There is no way of salvation but by the atonement of Christ, and all other ways are of no avail. Anyone coming in any other than God's way is a thief and a robber, so far as the question of salvation is concerned. It is a question of expediency, to admit as members in the church organizations, those who have a name to live while they are dead, and if the necessity of the "new birth" is closely pressed, there is a danger of driving some away who might in their pride of heart get offended if they were reminded that there was no salvation for them until they are quickened into spiritual life; until they have passed from death unto life, and have as the

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evidence, that they love the brethren; love Christians because brought into a divine relationship to God through the death of His blessed Son. The great thing in connection with work for God is to take sides with Him, and do it in His own way. He has presented the terms of salvation so fully in His Word, that there is no need of making a mistake; the gospel is so plain that the simple soul can understand it; and yet a great many wise men stumble over the simplicity of that gospel, and go down to eternal perdition because they refuse God's simple way of salvation by faith.

The flesh in its pride and self-sufficiency seeks a way of its own, and desires to bring God in debtor because of its cunning efforts at imitation and human improvement.

It is as saved ones that we are to walk before God, if we expect to please Him in any of our ways, or in any service into which He may please to call us. If we are new-birth Christians, and not mere moralists, we will be going along in this world as they who look for a city whose Builder and Maker is God. There will be a certain sound about our testimony that will speak for God, and mark us off from those who are putting their trust in princes, and who are resting in worldly prospects as to their ends and aims in life. There are so few, even among professed Christians, in these money-loving days, who are stepping aside from the great worldly current around them, and are willing to conform their life practice to the Word of God. How many are willing, for instance, to put into practice that very wholesome and profitable scriptural injunction, viz., "Do good unto all, especially to those who are of the household of faith." This comes in

direct contact to the inherent principle of selfishness which rests as a blight upon so many lives, and which Satan makes use of to mar their usefulness, and hinder their growth in the things of God. All the natural capital within us, called the "flesh," is subject to the rule of Satan, 1 Cor. 5, 5, and he will energize it to bring forth its obnoxious works, except we look to Christ to give us strength to resist him; that he flee from us, and reckon the flesh dead, and ourselves alive unto God through Jesus Christ our Lord. It is a very serious thing to walk as professed followers of the Lord Jesus Christ. It is easy to profess, but to possess and live out our profession is quite another matter. It is in the conflict of life that the true Christian is found. for it is there that Christ is needed to sustain, and only His own can draw upon His strength to carry them through the opposing circumstances of a path in this trying scene. Let it be a matter of deep-toned examination and heart-searching in the presence of God by all who profess the name of Christ, as to whether they are really in the faith or not. Paul brings his Corinthian brethren to this test when they were doubting his apostleship and calling, as a servant of Christ. Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? 2 Cor. 13, 5. If they were real Christians, Paul's mission was genuine. Truly the signs of an apostle were wrought among you in signs and wonders and mighty deeds, he writes again. Chap. 12, 12. And again, Ye are our epistle written in our heart, known and read of all men. Chap. 3, 2.

This test of Paul's to the saints at Corinth is a valuable one in all time and in all places where the

Name of Christ is professedly owned. Especially is it needed in these closing days of the Church's pilgrimage on earth.

Brethren, the Lord is coming to translate His Church to her true dwelling place in the glory! How many are prepared for the change? This is the searching question of to-day for those who call themselves by the Name of Christ! How many can truly say, from the heart, Even so come, Lord Jesus, come quickly! In the light of this searching question may our hearts be truly examined in God's Presence. It will indeed be a profitable exercise if we are truly the Lord's own; and if any are living on the husks of a bare profession, it will surely reveal to them the need of accepting the Sacrifice which God has provided in the Person of His Son on Calvary's Cross.

All Christian endeavour to the world is valueless, unless it result in the salvation of souls! And this means much in God's sight. It is far more than bringing people together under the auspices and rules of a human organization, and participating in a sentimental socialism, in which the flesh can become very religious and enthusiastic, without any real work of God as to salvation, being wrought in the hearts of those who are thus engaged. It is morally certain that a very large percentage of the so-called Christian work done these days, when tested in the light of the Judgment Seat of Christ, will be found to begin with man and end with man, having in it nothing of God that can stand the test of the revelation that will be made at that Judgment Seat. The careless, flippant tone and manner that pervades the meetings and rallies of the so-called Christian Endeavour societies is a sure indication that the Lord's Presence and immediate coming has no

place in the thoughts and hearts of those thus engaged. The prevailing thought seems to be to have a good time socially, without reference to what God requires as to the condition of soul those should be in who so profusely profess to be laboring "for Christ and the Church." May this searching view of the true condition of things cause each one to pause and examine himself or herself in the light of God's Presence, as to his or her fitness to labor in the vineyard of the Lord.

Two lines of effort resolve themselves into existence as we step forth to carry on any work for God. One is toward the world without in an evangelistic spirit, to present Christ as a Savior, as the sinners' hope; the other is to present Him to the children of God within, as the Burden Bearer, as the One to sustain and comfort in the way, and the One who represents His people before God. These two aspects of Christian effort or endeavour should be put forth in and characterize every movement of those who would be faithful in the Master's work. There is the without and the within to be kept carefully marked and maintained, or confusion is the certain result.

"Woe unto you when you call evil good, or good evil," and that loose estimate which jumbles together saints and sinners alike, and puts them on the same platform of estimate, is so thoroughly God-dishonoring, that shame and confusion of face before God is the portion of the one who so far disregards the tenor of the teaching of God's Word as to practice it.

God's revelation of Himself in the Person of Christ so severely preserves this division between what is good and what is evil, that any one who takes the Name of Christ as the authority under which to labor

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SCRIPTURAL DISCOURSES AND ESSAYS.

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for God, has no license whatever to array all mankind in the ranks of one common brotherhood, under one common Fatherhood, as many are trying to do these days (and they regard any as very uncharitable who do not do as they do); but it is certain that a day is coming when God will force a great distinction between the saved and the unsaved, between the children of God and the children of the world that lieth in the Wicked One, and well for us if we can sharply define and preserve this distinction now, and thus take sides with God in the great work which He is carrying on these days; that of taking out a people for His Name, to be called His Church, and to present that Church to Himself a glorious Church, without spot or wrinkle or any such thing; but that it should be holy and without blemish. Eph. 5, 27. May this characterize our endeavors for His Name's sake. How was it with Dives and Lazarus, after they had passed out of this world? Between them there was a "great gulf fixed" which could not be crossed, and while Lazarus was in Paradise, comforted with Father Abraham, Dives was in Tartarus, tormented in flames of agony and suffering.

Two men may be sitting side by side in the same pew; one may be enjoying comfort of heart and quietness of spirit, in communion and fellowship with God, with peace of conscience under a sense of reconciliation to God and His love abiding on him; while the other may be suffering the lashings of a wicked conscience, and a mind filled with anxious forebodings as to the future; between them there is a great gulf fixed. Think of it, reader, and ask yourself how is it with your own soul.

DISCOURSE 38.

The Redemption of our Bodies.

Waiting for the adoption; to wit, the redemption of our body; and creation waiteth for the manifestation of the sons of God.—Rom. 8: 23 and 19.

The two aspects of waiting, of the Christian and Creation, verified by Scripture. The preciousness of Christ to the soul of the true Christian. The twofold aspect of the Lord's coming. The special need of watching unto prayer. Death as the open door to the presence of Christ, for the Christian. Closing thoughts.

There are two aspects of waiting for the Lord's coming.

1st.—The waiting of the Christian for the redemption of his body, when the Lord comes for the Church of God, to take her up to ever be with Himself. Rom. 8, 23.

2nd.—The waiting of creation for the coming of the Lord with the Church as the sons of God, to take the curse off creation, and set up the millennium kingdom. Verse 19.

To verify from Scripture the first aspect of waiting, we turn to 1st Thess. 4, 16-17. and read: For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we

that are alive, that are left, shall, together with them, be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. (R.V.)

And then, as further proof, we read in 1st Cor. 15, 50-54; Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I tell you a mystery: we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. That is, the corruptible dead shall be raised in incorruption; and the mortal living shall put on immortality.

And again, in Phil. 3, 20-21: For our citizenship (or commonwealth) is in heaven; from whence also we wait for a Savior, the Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself. (R.V.)

Thus we have the waiting aspect of the Christian fully verified in the Word of God, and it is His coming for His own that is the first prominent event that is carried out by the Lord in the future, which affects the present attitude of the Christian as a member of Christ and of the Church of God. The waiting attitude of the Christian is best expressed by the prayer, Even so come, Lord Jesus, come quickly! And as he waits he must watch, lest he be overcome by self-indulgence of any kind, and his Lord come upon him unawares.

The waiting attitude of creation is prominently presented in the 8th chapter of Romans, verses 11 to

23, as it is shown as growing under the curse which God imposed in consequence of sin; Gen. 3, 17-18; and which is in pain waiting to be delivered at the manifestation of the sons of God as the Church. And as we contemplate these two aspects of waiting, we are taught the intimate relationship between creation and the child of God, and also see the change of rulership which takes place when creation is released from the bondage of corruption into the liberty of the glory of the children of God. Satan is now god and prince of this world as it groans under the curse, but when the Son of God shall come to reign with His Church, the reign of Satan shall cease, and with it the curse on creation shall come to an end. The thorns and thistles shall be removed, the ferociousness of the wild animals shall give place to a quiet docility; the reign of righteousness shall mete out swift judgment and punishment of sin, and the heart of stone shall give place to the heart of flesh in God's earthly people, the Jews, as they walk in all the blessedness of the millennial glory shining from the heavenly Jerusalem, as it sheds its brightness and power upon the purged earth.

"O blessed scene of endless joy,
Where Jesus shall forever reign;
When nothing hurtful can annoy,
But gladness fill the happy plain;
Free from all sin and free from fear,
None shall e'er sigh or shed a tear."

The preciousness of Christ to the heart of the true Christian calls out the true spirit of waiting and watching for the coming of his Risen, Glorified Lord. And what is the ground of this preciousness? Surely it is in the wondrous work of redemption through

His blood shed to accomplish redemption. If I am saved from drowning through the sacrifice of the life of the one who saved me, would I ever forget that one who rescued me from a watery grave? Verily not! His memory to me would be ever green and precious, and to any who would seek to defame that memory in me, I necessarily would administer a severe rebuke. If this is true respecting one who laid down his life to save me in my extremity as to my body for time, how much more would that One be precious who laid down His life that I might be saved body, soul and spirit, for both time and eternity!

Think of it, beloved Christian reader! Ponder over the momentous fact that Jesus Christ loved the Church, and gave Himself for it:

That He might sanctify and cleanse it with the washing of water by the Word.

That He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. Eph. 5, 25-27.

This is the ground of endearment between Christ and His members, and the substantial reason why He should be the all-absorbing object of their heart's occupation, and toward whom their ardent longings should constantly flow out in deep desire for His Presence, and if this is their true condition, they will order their walk and conversation in accordance with this heavenly hope. If the living link of communion and fellowship is kept constantly bright and active between the Christian and his Lord in the glory, there will be prominent signs and proofs to indicate that very important connection. There will be, for instance, a willing retirement from the harsh Christless spirit of the world

amid which he is moving, and a longing for a closer walk with his Risen Lord. A more anxious desire to rise out of all the hindering influences which surrounds his path in this scene, that he may behold, by faith, the face of Him who has stood between his soul and the yawning pit that is ever open to engulf the poor, careless one who rushes on, regardless of the call of yearning love which a loving Savior sounds forth in so many ways to bring poor sinners to Himself. There will be a desire to "grow in grace and in a knowledge of the Lord daily"; to "grow up into Him, his living Head in all things," and to "walk the path which grows brighter and brighter unto the perfect day!" He will try to redeem the time, knowing that the days are evil, by putting forth the living truth of God to attract the souls of others to the same salvation which has rescued him, and to the same fount of edification and comfort from which he is himself drawing nourishment and blessing. He will be ready to judge himself in the Presence of God, when he has in any way stepped out of the path of faithfulness, and confess to Christ, his true Advocate, whenever he realizes that he is going away from God in any way whatever. This all because Christ covers the eye of his faith, and fills the inner sanctum of his heart as the true source of all real power and blessing. If this is the attitude of soul of the Christian, the imminency of the Lord's coming, in its two-fold aspect, will be a subject fraught with intense interest to him. We have referred, briefly, to this coming for, and coming with, His believing people, who, now on earth, compose the Church of God, as seen "in Christ before the foundation of the world." Eph. 1, 4. We hear of the Church as the Church triumphant above in heaven, and the Church

militant on earth, but let it be distinctly understood, that these terms are fond theological inventions that nowhere are found in the Word of God. The Church in this dispensation, or more properly, "interval" between the descent of the Holy Ghost at Pentecost, and the rapture of the saints when their Lord comes for them; in this interval, we say, that the Church is spoken of in connection with Christ, as Himself the Head, and the Church as "His Body, the fulness of Him that filleth all in all." Eph. 1, 22-23.

This is God's estimate of the Church, with Christ as Head, thus forming a distinct purpose, as seen or predestinated in His Mind before the foundation of the world. Rom. 8, 28-30; 1 Pet. 1, 2. After the Church of God, as composed of Christians of this dispensation, is caught up to heaven when the Lord comes for it, the marriage of the Lamb takes place in heaven. A great multitude in heaven is heard, by the Apostle John, to announce, Let us be glad and rejoice, and give honor to Him, for the marriage of the Lamb is come, and His wife (the Church) hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness or righteous acts (R.V.) of the saints. Rev. 19, 7-8. Here we have, openly displayed, God's acknowledgment in heaven of that divine relationship, under the symbol of marriage, which exists between Christ and His Church now on earth. The Church is now as much the Lamb's wife (for she was seen in the purpose of God before the foundation of the world), as she will be at the marriage in heaven, only there the divine reality is displayed before the heavenly hosts; and as it will be displayed or manifested to earth from heaven when Christ, as King of kings, and Lord of

lords, shall ride forth, followed by the armies of heaven, as we see further on in this chapter, verses 11-21, to overthrow His enemies, led on as they will be by the beast and false prophet, who will receive their just and certain punishment by being cast alive into a lake, burning with fire and brimstone. Verse 20. As a sure indication that the armies that follow the Lord Jesus Christ from heaven, who is here called the Word of God, verse 13, compose the Church of God, is known by the fine linen clothing, clean and white. Verse 14. It is this appearing or shining forth (Epiphania) of our Lord with us as the Church, that corresponds in fulfillment with the word in Col. 3, 4; when Christ, who is our life, shall appear, then shall ye appear with Him in glory. It is this "glorious appearing" of Christ and the Church that takes the curse off creation, and brings it into the liberty of the children of God. Rom. 8, 21. Our groaning ends when the Lord comes for His Church, and we get the redemption of our bodies, verse 23; but creation's groaning ends when Christ comes with His Church to set up His millennium reign upon the earth.

Thus the two-fold aspect of the Lord's coming is seen respectively in verses 23 and 21 of Rom. 8:—1. For the Church, when the members get the redemption of their bodies, verse 23. 2. With the Church, when He appears at the manifestation of the sons of God, to take the curse off creation, and bring her into the liberty of the glory of the children of God, verse 21. How it does help to ~~the~~ and the faith and comprehension of the Lord's people ~~to~~ enter into these glorious realities which the Word of God presents to the spiritually-minded and teachable child of God!

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watchful unto prayer, that they be ready at all times to hear the "voice of the archangel and the trump of God"; that they may welcome their Lord with the yearning desire, "Even so, come, Lord Jesus, come quickly!" The environment of the Christian in this scene tends to constantly hinder and drag down his mind and occupation of heart to earth and earthly things, so that if he would grow in grace and heavenly expectations, he must battle against earthly tendencies, and keep his eye, by faith, fixed on his coming Lord, and he will then be ever ready to go at the call to meet Him in the air, and so ever to be with the Lord.

And if the Christian is called by death to "depart and be with Christ which is far better," he will find that the transition is one of gracious provision, instead of a terror as it is to the sinner out of Christ. Any soul who is in Christ, in the new creation place, is in a reconciled position before God, able to sing the song of deliverance and redemption, and able also to triumph over death; while they that are out of Christ have before them the fearful looking for of judgment which will devour the adversaries. All things belong to the Christian in Christ, and death is one of the all things. 1 Cor. 3, 22. For it serves to him as an open door to the presence of Christ, and an event he may welcome, whenever it pleases God to call him hence. As the event of death is one of terror to the soul out of Christ, being associated with the fearful looking for of judgment which will devour the adversaries of God and of His Christ; to the Christian it is just the opposite, a herald to an entrance to the presence of Christ. It is appointed unto men (not true Christians) once to die, but after this the judgment, Heb. 9, 27, and it is this judgment that sinners fear, and it is that which gives

death its real sting to their souls. "The sting of death is sin, and the strength of sin is the law," for it is the law coming in which makes sin appear exceeding sinful, as it is by the law that sin is manifested. But the sins of the believer, through the finished work of Christ, were borne by Him in His own body on Calvary's Tree, so that the law has no claim upon the Christian under grace. It is the beginning of a new life when a child of God is "born again," and is "in Christ a new creature," (or is in the new creation place).

In the light of these glorious realities, which we have been considering, what manner of persons ought we to be, as we journey as strangers and pilgrims through a sin-cursed world, which lieth in the wicked one? Surely we ought to be free from coveting its great things, its honored things, its pleasing things, which pamper to the flesh in man, and in which the natural man takes his delights, and in which he boasts himself without God, as did Cain when driven out from the presence of God, having a mark set upon him. Gen. 4, 14-17.

This is man's "little day"; the Lord's great day is coming; may all who have taken upon them the name of Christ by profession (and there are many), be fully aroused to the importance of having on the whole armor of God, that they may fight the good fight of faith, looking for the coming of their Lord and Master, with their loins girded up, and their lamps burning. Amen.

DISCOURSE 39.

The Lord our Shepherd.

The Lord is my Shepherd, I shall not want.—Ps. 23: 1.

Christ the Good Shepherd, on the Cross laying down His life for the sheep.—John 10: 11, 14, 15. Christ the Great Shepherd, brought into resurrection life from the dead, as the "First-born among many brethren." Heb. 13: 20. Christ as the Chief Shepherd who will appear with His Church and bestow a crown of glory upon those who are faithful in feeding the flock of God.

The 23rd Psalm contains within a small compass a great range of divine truth.

Verse 1 presents the Lord as a Shepherd able to supply all the needs of His people.

The soul that is brought nigh to God by the blood of Christ shall want no good thing: My God shall supply all your needs according to His riches in glory by Christ Jesus. Phil. 4, 19.

Verse 2. He maketh me to lie down in green pastures, He leadeth me beside the still waters.

"Green pastures" and "still waters" are emblems of fresh supplies of spiritual food, and a condition of complete rest of heart. A soul away from God by wicked works has no rest. The wicked are like the troubled sea, casting up mire and dirt. There is no rest, saith my God, to the wicked. But to him who

comes to trust under the wings of Christ as a Savior-God, will find a satisfying portion and perfect rest. To lie down in this rest beside the still waters implies communion and fellowship with the Shepherd of the sheep.

Verse 3. He restoreth the soul of the one that wanders, and after the wandering one is corrected, He leads him in the paths of righteousness for His own Name's sake. Any who own the name of Christ as Lord should walk here without reproach, for the sake of Him who bears that Name that they have taken upon them.

Verse 4. This world is the "valley of the shadow of death," and as the child of God is going through it, he need fear no evil, for the Lord is with him, and His rod and His staff comfort him. The rod implies chastening which "yieldeth the peaceable fruits of righteousness to them that are exercised thereby"; while the staff is a symbol of support, and of the pilgrim character of the child of God. Both the rod and staff are representative of the tender care of our Divine Shepherd.

Verse 5. Thou preparest a table before me in the presence of mine enemies, may have application to the Lord's Table at which His saints may remember Him in death; and it also presents the privilege and ground of communion between the Lord and His people, here in their walk in the world, in the face of all the enemies of the Christian, and of his Risen Lord. Thou anointest my head (the seat of the understanding and the exercise of faith) with oil; that is the Holy Spirit taking up His abode in the body of the Christian; to comfort and lead him into all truth, and to take of the things of Christ, and show them to His believing ones.

My cup runneth over, may refer to the cup of divine love which the Lord gave His own, when He took the cup of wrath and drank it in their stead upon Calvary's Cross. This cup of love is free and unmerited, and is the gracious boon to the poor hell-deserving sinner from a God of all grace.

Verse 6. The reconciled soul can say, surely goodness and mercy shall follow me all the days of my life, because he is brought into the path with his Crucified and Risen Lord, and is an especial object of His Father's care.

He is a temple of the Holy Ghost, and that same Holy Spirit will take care of the temple in which He has taken up His abode, all the journey through this scene, and will even keep the body of the believer after his spirit has gone to be with the Lord, until the Lord come to call up the dead in Christ, and change the living saints as He comes from heaven with a shout and the trump of God, to take up His own to ever be with Himself. 1st Thess. 4, 16-18.

The Christian will dwell in the House of the Lord forever, because it is an abode of eternity, a house not made with hands, eternally in the heavens, a mansion prepared by the Lord Himself. What a glorious prospect to contemplate by the poor, tried pilgrim as he journeys through a world that lies in the Wicked One under judgment. The carnal atmosphere of this scene is opposed to the new life into which he has been brought as in the new creation place in Christ, and he needs the sustaining power of his Risen Lord continually. The worldly profession of Christianity that many make in these days of worldly conformity, will not satisfy the spiritually-minded child of God. If the true Christian is living in touch with Christ, his Living

Head, and growing in spiritual strength and power daily, he will enter into a lively appreciation of the shepherd character of his Risen Lord, and the first aspect in which he will see Him will be in that of the Good Shepherd, who gave His life for the sheep when He went to Calvary's Cross.

The Good Shepherd lays down His life for the sheep, and the full realization of this is the first positive thought of faith that the needy soul enters into, when he accepts a Crucified Christ as his Sacrifice and Savior. This is the first important step taken by the believer in the path of saving faith. He may feel his abject need of something to satisfy the inner yearnings of the heart, but it is only when he accepts the One whom God has provided as a propitiation or a mercy-seat, even His only-begotten Son, through whom we are reconciled unto God, that he is able to enter the path of faith and go on with God. The thought of a Shepherd is of One who can lead, and the Good Shepherd, when He gave His life for the sheep, became their Leader, to conduct them from the mazes of sin and unbelief into the light and liberty of the children of God. This is an immense work we find, as we consult the Word of God, as to its consequences for both time and eternity. It is the turning point in the existence of every one who sees the Good Shepherd on the Cross as the Divine Sacrifice which God provided for all who will receive Him to meet their need. Each individual soul must accept Him for himself or herself, for the work of salvation is intensely personal. As every one must give an account of himself or herself to God, so must each avail himself of the Good Shepherd's work which He finished on the Cross for all who will accept Him as their individual Savior. When

John Wesley, the founder of Methodism, before he was born of the Holy Spirit and the Word of God, was on shipboard bound for Georgia, U.S.; to establish a mission there, a severe storm arose and threatened shipwreck. Wesley was much concerned about his personal safety, but some Moravian Christians on board were singing hymns triumphantly in the face of the impending danger. They noticed the anxiety of the intending missionary, and questioned him as to his faith in Christ as a present Savior. "Oh, yes," replied Wesley, "I believe He is the Savior of mankind." "But do you know Him as your own individual Savior now," was the earnest query of the faithful Moravians. John could not claim Christ as his Savior then, and did not know Him until some years later, because he had not taken Him as his own Sacrifice to meet his personal need. That is the experience of very many who profess to know about Christ as a Savior, but having never felt their own need of Him, have never accepted Him in God's way as their personal Savior.

No one can count upon the faith of another for salvation, each must believe for himself, and it is because this individual aspect of faith is positive and prominent in God's economy of grace that individual blessing and gifts from Christ, the Head of His Church and Good Shepherd of His people, are bestowed upon individual believers in the Lord Jesus Christ. Many professing Christians depend upon the faith of their minister, and lean upon the experience of their fellow-Christians, and as a consequence, their lives pass without fruit for God, and void of comfort and blessing to their own souls in this world, and there is no promise on record in God's Word for them in the world to come. How immensely important that the Good Shepherd,

who gave His life for the sheep, should be to each one who professes to follow Him, a real individual Savior, that He may be able to deliver them from all that would have the appearance of evil in their lives.

Christ came, not to save His people in their sins, but to save them from their sins. There is a vast difference as to practical results between these two aspects of salvation. A professed salvation in sin is not salvation in Christ. Any one really having God's salvation is in Christ, and in a new creation. If any man be in Christ he is a new creature (or there is a new creation, R.V.), 2 Cor. 5, 17. He cannot be saved without being in Christ, and if he is yet in sin, and under the power of Satan, and pleads for the necessity of sinning, and denies the possibility of living free from sin, he gives place to sin, just what Christ really came to save His people from. When it was revealed to Joseph, the husband of Mary, the mother of Jesus, concerning His birth, it was said to Joseph in a dream, Thou shalt call His name Jesus: for He shall save His people from their sins. Matt. 1, 21. In like manner when any one now trusts in the finished work of Christ on Calvary's Cross, what is he saved from? From his sins surely! And if he is saved from his past sins, is there a necessity that he should go on in sin, and continue to commit sin? What does God's Word say? What shall we say then? Shall we continue in sin that grace may abound? God forbid! How shall we that are dead to sin live any longer therein?

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Knowing this, that our old man was crucified with Him, that the body of sin might be done away, that so we should no longer be in bondage to sin. But now being made

free from sin, and become servants to God, ye have your fruit unto sanctification, and the end eternal life. Rom. 6, 1-3 and 6 and 22; (R.V., last two verses). How are we to receive these scriptures? Shall we attempt to put on a false construction to suit our own carnal views and opinions, thus to degrade God's Word to suit our own depressed spiritual condition; or are we willing to leave it in its forcible, truth-telling reality and beauty, and seek to bring our own faith and practice up to its pure, soul-sustaining standard? Let God be true, and may we, through the power of the Holy Spirit, be constrained to accept His Word to establish us in the truth as revealed in that Word.

Let us now consider Christ as the Great Shepherd of the sheep brought into resurrection life from the dead as the first born among many brethren.

If He was the Good Shepherd on the Cross, who died for our sins according to the scriptures, He was also the Great Shepherd that rose again for our justification according to the scriptures. He became as the Great Shepherd, the Risen Christ also. 1st Cor. 15; 20. He was the first born among many brethren, and the first that should rise from the dead: Rom. 8, 29; Acts 26, 23. Also, the first begotten of the dead, Rev. 1, 5, and the first fruits of them that slept. 1 Cor. 4, 20. He was the true corn of wheat that fell into the ground and died, that He might come again from the dead and bring forth much fruit. John 12, 24. If we have, in the light of God's own Word, seen much value and interest in Him as the Good Shepherd on the Cross, may we see very much value to our souls, and profit to our spiritual life in considering Him as our Great Shepherd risen from the dead.

Let us consider Him in His personal attitude as

He sits at the right hand of the Father in the heavens.

He is a very man, wearing the wounds of His treatment at the hands of rebellious man when He was here on the earth. We know this, for when He comes again with the kingdom from heaven, which He has gone to receive and return, and which He will set up on the earth; one shall say unto Him, What are these wounds in Thine hands? Then shall He answer, Those with which I was wounded in the house of My friends. Zech. 13, 6. The same wounds which He invited doubting Thomas to inspect after He rose from the dead, He will wear forever as trophies of His victory over all the powers of darkness, and glorious marks of His obedience as the divine Man here on earth, doing the will of His heavenly Father. His identity as a very man in the glory is a blessed earnest of our individual identity when He comes to take us up to be ever with Himself. When He shall appear we shall be like Him, for we shall see Him as He is, 1st John 3, 2, and when He comes for us He will fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself. (R.V.) Phil. 3, 21.

Then He is in the presence of our Father for us, as our Advocate if we fall into sin. If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1st John 21, 19. He is there as our Intercessor. Heb. 7, 25:

"He ever lives above
For us to intercede";

To present our prayers at the Fathers' Throne, for it is through Him we have access to that Throne, to supplicate for our own need and that of others. Heb. 4, 16. He is there as our High Priest, ever to appear in the Presence of God for us, Heb. 9, 24; there as Lord, for His people individually, and Head over all things to His Church collectively. Eph. 1, 22. He is there also as Governor of His people, to guide and control in their affairs, though unseen to mortal eye, He over rules in their lives, and gives gifts for service, for when He rose from the dead and ascended up on high He led a multitude of captives (margin), and gave gifts unto men. He done one very important thing also. He sent down the Holy Spirit to comfort and guide into all truth, John 16, 13, those that are His; and now the body of the true Christian is the temple of the Holy Spirit, 1 Cor. 6, 19 and 3, 16, as well as the Church collectively, Eph. 1, 21-22, when assembled in the Lord's name. Christ is also the Divine Centre of gathering for His people; for where two or three are gathered in My Name, there am I in the midst of them, He has declared. Matt. 18, 20, especially when His people assemble to break bread to commemorate His death. And as we have thought of Him as our Good Shepherd, let us briefly meditate over His coming as the Chief Shepherd as He will reward His faithful servants, who are enjoined to, Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly: not for filthy lucre, but of a ready mind; neither as being lords over Gods' heritage, but being examples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. 1st Pet. 5, 2-4.

And He is not ~~only~~ Chief Shepherd to the under

shepherds of the Church, but to every faithful child of God, as all true Christians are holy priests unto God, responsible to offer up spiritual sacrifices, holy and acceptable unto God through Jesus Christ. 2 Chap. 5 verse. According to the measure of the gift of Christ, so is each child of God called to work in the Master's vineyard, and as he labors as God works within to will and do of His own good pleasure, so is the individual Christian called to "work out" the salvation he or she has received, with fear and trembling. Phil. 2, 12-13.

And as we have thus briefly considered our Lord and Savior Jesus Christ, in the three-fold aspect of Shepherd: as the Good Shepherd on the Cross dying for our sins; as the Great Shepherd rising from the dead for our justification; and as Chief Shepherd, to reward faithfulness in service at His appearing, grant that we may each rejoice as we realize that it is all for us, as we look to the Lord for grace and living faith, to appropriate it all as our own, with praise and thanksgiving to God our Father, who is to us the Giver of every good and perfect gift. Amen.

DISCOURSE 40.

The Calling of the Sinner.

And the King said, Is there not yet any of the house of Saul that I may show the kindness of God unto him.-- 2 Sam. 9: 3.

Mephibosheth in Lo-debar (the place of no pasture or sustenance), a type of the sinner in his sins. King David's desire to show kindness to any of the house of Saul, a type of God's desire to save the sinner and reconcile him unto Himself. Mephibosheth, as lame in both feet, must be brought to the king's table, shows in type the sinner as unable to come only as the Lord may bring him. Mephibosheth, as he readily responds to the king's call and receives his reward, is a type of the obedient soul responding to the gospel message. Hortatory remarks.

After King David had become established on the throne of Israel, as the man after God's own heart, or as the man of God's choice, in contrast with Saul, the people's choice, 1 Sam. 9. 20, as their first king, he desired to favor any that were left of the house of Saul, and he makes enquiry to that effect, in these words: Is there not yet any of the house of Saul, that I may show the kindness of God unto him? This is a very suggestive question, quite indicative of the character of the man that put it forth, full of the grace of condescension and forgiveness. Considering that Saul,

through jealousy and hatred, when in power as king over Israel, had sought to kill David, and had hunted him as a fugitive many months to that end. And although David had Saul, his pursuer, in his power, and could have made an end of him on two separate occasions, 1 Sam. 24, 3-15, and Chap. 26. 8-24, he forebore, saying, Touch not the Lord's anointed! For Saul, full of enmity and hatred as he was toward the future King David, yet had been anointed of the Lord as king by Samuel, the prophet. Chap. 10, 1. To this anointing David had respect, as power conferred of God upon Saul; hence, he would not revenge himself upon him, or allow any of his followers to do so.

And now, after the house of Saul had been overthrown, and David was established in power as king, for which he had been previously anointed by Samuel, chap. 16, 13, he seeks to show the kindness of God unto any that might be yet living of the house of Saul. This is a beautiful typical exhibition of the grace and forgiveness of our Lord Jesus Christ when He was upon the earth. David acted in the power of the Holy Spirit, above and apart from nature in an Israelite, which would have been to have exhibited a spirit of revenge, according to the Jewish laws and customs; but David lived, in a large measure, in the spirit and power of the coming Christian dispensation, which Christ, David's great anti-type, since brought in and established, on the ground and basis of His own death and resurrection. It was announced to David, by Ziba, a former servant of Saul, in response to his inquiry concerning any yet of the house of Saul, that Jonathan hath yet a son who is lame on his feet. And when the king learned that he was in the house of Machir, the son of Ammiel, in Lo-debar, he sent and fetched him

from that place. And when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face and did reverence. And David said, Mephibosheth! And he answered, Behold thy servant. And David said unto him, Fear not: for I will surely show thee kindness for Jonathan, thy father's sake, and will restore thee all the land of Saul, thy father; and thou shalt eat bread at my table continually. And he bowed himself and said, What is thy servant that thou shouldst look upon such a dead dog as I am. Verses 5-8.

We have in this little item of history, a setting forth of a striking type of the condition of the sinner before God, and also a type of God's dealings with the sinner to bring him to Himself. Mephibosheth, in Lo-debar, the place of no pasture or sustenance, forcibly illustrates the sinner away in the far country, feeding on the husks of a carnal world, and dead in trespasses and sins. Mephibosheth, being the son of a king, but fallen through the sinful course of Saul, his grandfather, sets forth the sinner as fallen through the disobedience of Adam, which brought sin into the world. And as David had made a covenant with Jonathan that he would not cut off his kindness from Jonathan's house forever: no, not when the Lord hath cut off the enemies of David, every one from the face of the earth, 1 Sam. 20. 15, so this is quite in accord with God's covenant with Adam and Eve, after they were expelled from Eden, that the seed of the woman should bruise the serpent's head, Gen. 3, 15. Also, the covenant of everlasting love expressed in Jer. 31, 3. But the striking feature of this restoration of Mephibosheth was, in David showing the kindness of God unto him, though for Jonathan's sake. God par-





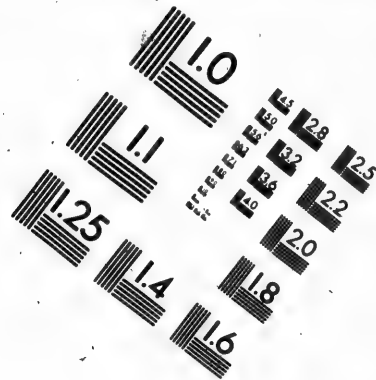
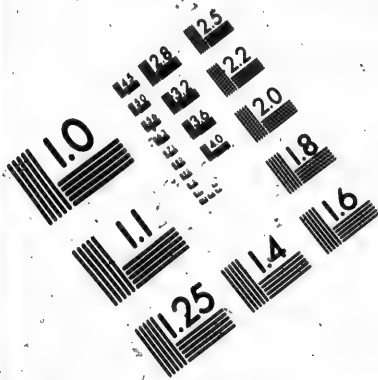
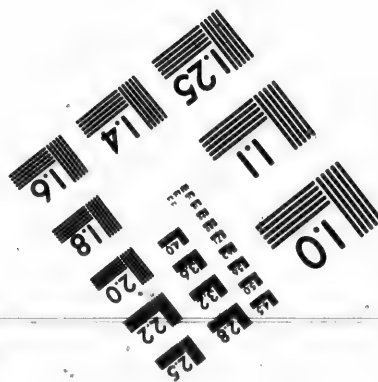
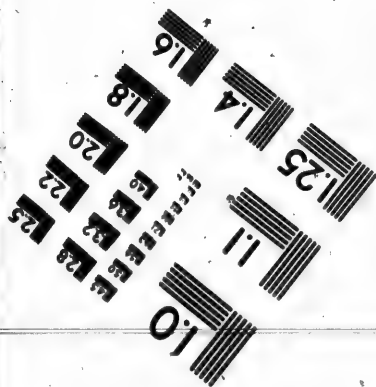
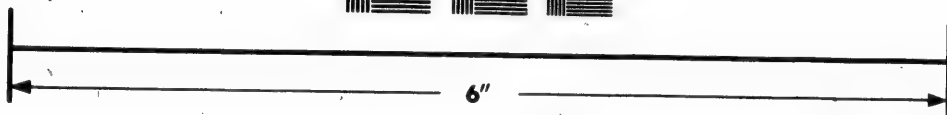
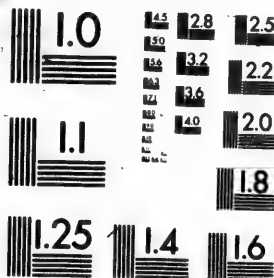


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dons and reconciles the sinner to Himself for Christ's sake, who has purchased with His own blood, every man, even those that deny the Lord that bought them, 2nd Pet. 2, 1; and redeems all who accept the sacrifice He offered on the Cross of Himself, when He finished the work of redemption. Mephibosheth, being lame on both his feet, presents in type the condition of the sinner, helpless and unable to come to Christ, except God, by the Holy Spirit, draw him, as the Lord Himself declared, No man can come to Me except the Father which hath sent Me draw him; and I will raise him up at the last day. John 6, 44. It is the work of the Holy Spirit and the Word to show the sinner his abject need of a Savior, and then to present Christ as the One who is able to save. God has made every provision for the return of the sinner to Himself; has provided a Sacrifice in the gift and Person of His well-beloved Son; has sent His Holy Spirit as a Divine Person into the world to apply the Word of God, which is everywhere preached to sinners; has given the faith of Christ to those who will receive it, to enable them to believe the gospel or good news of His salvation, and that, all through His own unmerited grace, which is love flowing forth to wrath-deserving sinners, meriting judgment. The first utterance of Mephibosheth, when brought into the presence of David, was, What is thy servant that thou shouldst look upon such a dead dog as I am? Here was true humility and a sense of unworthiness displayed, as Mephibosheth thinks of his former lost and helpless condition, subject as he was to the law of retribution, which might apply to him in consequence of the fall and death of his grandfather Saul, seven of whose sons perished by the sword of

justice, 2nd Sam. 21, 4-9, at the demand of the Gibeonites, with whom Saul had broken faith, contrary to the agreement or league made with them by Joshua. Josh. 9, 16-20, and which David was bound to maintain. Though Mephibosheth owns before the king that he was a "dead dog," yet he was very precious in the king's estimation, in consequence of the love that he had borne for Jonathan, the father of Mephibosheth. Though the sinner is "dead" in trespasses and sins, Eph. 2, 1, still is he precious in God's sight, by virtue of the purchase by the blood of His dear Son. As Mephibosheth responds readily to the call of David, he is restored to his earthly estates and privileges, and then to a place at the king's table. When a sinner responds readily to the action of the Holy Spirit upon his understanding and heart, he is brought into favor with God, and receives the benefit of that godliness which is profitable for the life that now is, and of that which is to come. 1 Tim. 4, 8. He is brought into a condition of soul to rightly estimate temporal blessings as he is enabled to use the world and not abuse it, for as taking all earthly favors from the hand of God with thanksgiving, he is enabled to use them to God's glory, as well as to his own individual comfort and blessing.

As Mephibosheth was brought to eat bread at the king's table continually, this is typical of the place of communion and fellowship into which the believing soul is brought with God and His well-beloved Son. 1 John 1, 3. Feasting with one in authority is usually a mark of favor and confidence. and when any one has a place of welcome at another's table, it is clear evidence that a full and unhindered condition of oneness and favor is established. So, when God brings the sinner into favor and reconciliation to Himself,

through the merits of Christ's death, He establishes him in the relationship of son with the Father, and makes him, not only a child of God, but a joint-heir with Christ, His own well-beloved Son. Rom. 8, 17.

It is important for the sinner, as saved by grace, to see and enter into the value of his new relationship into which he is brought as a child of God. No more a child of the wrath of God which once abode on him, 1st John 3, 36; he is now in a place of favor with God's love resting on him. Instead of having the "fearful looking for of judgment that will devour the adversaries," he is pardoned, reconciled and happy in the Savior's love, as well as in the love of the Father. Instead of being in doubt as to his destiny after the death of his body, he knows that his Lord has gone to prepare a mansion for him, a home not made with hands, eternally in the heavens; also an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for those who trust in Him.

Dear soul, how it is with you? Have you listened to the gospel call, and know what a Crucified and Risen Christ is for you? Have you the Father's reconciled countenance resting upon you? Do you know your sins forgiven, and have you that love for Christians which is evidence that you have "passed from death unto life." If you can respond in the affirmative to these searching questions; "as you have received Christ Jesus the Lord, so walk ye in Him, rooted and built up in Him, and established in the faith, as ye have been taught, Col. 2, 6-7; but if you are yet out of Christ, and dead in trespasses and in sins, Eph. 2, 1, ascertain that you close in with God's offer of salvation, or in other words, "acquaint thyself with God, and be at peace," that you may begin to live for God and eternity, and for His glory, who created and redeemed you.

DISCOURSE 41.

The Value of Faith.

But without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is the rewarder of them that diligently seek Him. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world and became heir of the righteousness which is by faith.—Heb. 11: 6-7.

General character of the Epistle to the Hebrews. The importance of the principle of faith having unhindered action in the soul of the Christian. Noah's faith in contrast to the unbelief of the antediluvians. The action of Noah's faith and its fruit in the building of the Ark, wrought in testimony to condemn the world. The same in effect is now produced in the preaching of the gospel. Exhortation to accept the gospel.

The general character of the Epistle to the Hebrews is, that of contrast and substitution. The Holy Spirit, through the writer of that epistle, labors to present to the Hebrew Christians the marked contrast between the Jewish economy (in which they had been educated before they became Christians), and the new Christian life of which they had professed to become partakers. All that they were depending upon and resting in, of the old order of things, the Holy

Spirit removes, and supplants it with Christ. He is the legitimate and God-established Centre of all Christian faith and effort, and for those who professed to follow Him, and who fell back upon ceremonial and legal precedents, were doing despite to the spirit of grace. As Judaism, through its representative leaders, had clamored for His crucifixion and death, if these Hebrew Christian professors, after nominally embracing Christianity, went back to Judaism, they would crucify the Son of God afresh, and put Him to an open shame. And why? Because, as identified with the system of Judaism before they embraced Christianity, they were actually guilty, with it, of the murder of our Lord and their true Messiah; and now, as Christian professors, they were discharged from this guilt; but if they gave up their profession and went back to their place of guilt by relapsing into Judaism, they renewed the crucifixion of Christ, and put Him to an open shame. It was a question of the position they were in, whether as holding fast their profession as Christians, or slipping back into Judaism from whence they came, that determined their faithfulness to Christ, and acceptance with God, or the opposite.

We have said that the epistle to the Hebrews was one of contrast and substitution. It also presents Christ in all the various positions in which He is officially known in God's great economy of grace. In no less than thirty-six official aspects is He seen as we carefully trace them, in an intelligent reading of this wonderful epistle. As to the contrasts and substitutions, we learn in the first chapter, that angels are contrasted with Christ, and substituted by Him. God who at sundry times and in divers manners, spake in

time past unto the fathers of the prophets: Hath in these last days (as the dispensation of Christianity is called), spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; * * * Being made so much better than angels, as He hath by inheritance obtained a more excellent name than they. And again, when He bringeth in the first begotten into the world, He saith, and let all the angels of God worship Him. And of the angels He saith, who maketh His angels spirits, and his ministers a flame of fire. But unto the Son, He saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom. But to which of the angels said He at any time, Sit thou on my right hand until I make thy foes thy footstool. Verses 2, 4, 7, 8-13.

As the Hebrews had been subjects of the ministration of angels from time to time, since the days of Abraham, here we see Christ's claims and exaltation brought in by the Holy Spirit, to bring them into full occupation with Himself as the divine source of all power and blessing for them in their new relationship.

In chapter 3rd, we find the Spirit contrasting the ministry of Moses with that of Christ. For this Man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house. And Moses verily was faithful in all his house as a servant; * * * But Christ as a Son over His own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope, firm unto the end. Verses 3, 5, 6.

Again, in chapter 5, we have the priesthood of Aaron contrasted with and substituted by that of Christ. Verses 4-6.

And in the chapters following, we have the ceremonial laws and ordinances with which the Hebrew Christians were familiar, all contrasted and substituted by the work of Christ. "He taketh away the first that He may establish the second"; that is, the law economy, with its multiplicity of observances, gives place to the simplicity of the economy of grace.

The law was given by Moses, but grace and truth came by Jesus Christ, and in this epistle we have the descriptive contrast between the two fully presented, as an incentive to faithfulness in the profession of the Hebrew Christians.

The working polity of the Jewish economy under law was that of sight observances, in which an outward formality and routine made up the bulk of its outward workings. Contrasted with this was the principle of faith which is the main motor of the Christian dispensation, and which really meant taking everything on trust from God; and that on the strength of the revelation which He had given of Himself. He had fully revealed His divine character in the Person and Work of His beloved Son, and that with such accuracy and simplicity that no one could be mistaken; even the simple-minded could grasp and make it his own. And now, instead of outward exhibitions of power upon the physical world as a testimony of what God is, we have the action of the Holy Spirit in those who believe, to produce a living faith in all that Christ accomplished on the Cross, to finish the work of salvation for lost sinners, who fully trust in His atoning work for them. It is in answer to individual faith, in each one who passes from death unto life; every one must answer for himself to God, for the way he or she treats the good news of saving grace; no one can lean

upon another's faith and be saved; hence the immense importance of each one who listens to the gospel of God's free grace, to ask in his heart, What must I do to be saved? There must be an unreserved surrender to God in the exercise of our faith, and a yieldingness that makes no reserve, for God will not accept a half-hearted offering, nor a faith that does not value the gift of His Son as to what He is as an all-sufficient Savior. It is very important that our faith have an unhindered action, that we make no bargains with God by substituting some conditions of our own for what He has set forth in His Word. We must have and exercise the faith of His dearly-beloved Son, for it is as being in Him in the new creation place, that we are able to grasp, in its fullest sense, the real value of the salvation that He has accomplished for us.

Any fleshly estimate, or mere intellectual conception of what that work is, will only mock God, as an empty lip response is tendered to the earnest claims set forth, of what God expects of those who listen to the gospel of His free grace to a lost and ruined world. Let there be no doubting or halting, no occupation with the claims of self, if we would expect God to come forth in the full strength of His affection for us, and meet us as the returned prodigal was met by his father, who fell on his neck and kissed him in the joy of his heart, at receiving him back as alive from the dead, as that is really what every redeemed soul is, as one redeemed from the dead.

Noah's faith, in response to the command of God to build an ark to the saving of his house, stood out in bold relief against the dark background of the unbelief of the ante-deluvians around him. It was indeed a faith, that set deliberately to work, far away upon dry

land, to build a huge vessel to ride upon the waters, sufficient in size to carry Noah and his family, besides of every beast and feathered fowl, those to propagate their kinds in the renewed earth, and more to serve as sacrifices as they might be required. Gen. 7, 2-10. Noah's faith was God's gift, because it had power to grasp what God had revealed, and it enabled him to act in accordance with the directions which God gave, in the minutest particular, of the work of building the ark, and the bringing in of its living freight, to carry them beyond the waters of judgment. Thus, through the faith of one man, to whom God had revealed His purposes in judgment, the whole earth was to be re-peopled and stocked afresh with the animal creation, when once it emerged from under the ban of that judgment which had been determined upon it by an all-wise Creator. And it was through the action of this same unyielding faith that the people of the ante-deluvian world learned of their judgment and doom.

They saw the unique work of ark-building on dry land going forward, and no doubt asked the question, What is Noah building an ark for? And when he preached judgment to come by the very work he was carrying forward daily, do you think people believed him? Verily not! They very likely called him an old fool for wasting his time, as they thought, by building an ark where there was no water to float it. But that very foolishness, as they called it, wrought to the saving of his house, and was a practical seal of their condemnation.

The faith in which Noah wrought for more than a century was the gift of the One who could and would, according to His own decree, execute the judgment as a result of that condemnation which Noah's faith

confirmed, as he toiled on in his work of preparing an ark to the saving of his house. Noah's faith, and the decree for the world's punishment, both had their source in God, and it was the practical working out of that faith, in Noah's daily toil, that spoke to the antediluvian world of its own condemnation.

It was in this way that his preparation of the ark condemned the world, and he became the heir of the righteousness which is by faith. This immense thought, that all is of God, well deserves the emphasis of repetition, for it was the same in Noah's case, as in Abraham after him; he believed God, and it was counted unto him for righteousness. Gen. 15, 6; Rom. 4, 3. The same righteousness which Noah inherited in response to his faith was that which Abraham had reckoned to him; in answer to his faith, and in both instances it was the gift of God, that the glory might be His, though in wondrous condescension God credits those who use the faith He has given them with His divine approval.

This gracious gift of faith from God is the same that is the motor of the Christian, as he to-day preaches Christ to a world now lying in the Wicked One. Noah preached a coming judgment, through the faith given to him, 2 Pet. 2, 5. Paul reasoned of righteousness, temperance, and judgment to come, until Felix, the Roman governor, trembled, Acts 24, 25, through the faith he had received as the gift of God; and the faithful preacher, in the strength of the faith which he has received, now tells of the judgment which is passed upon this world, and upon Satan, its prince, John 12, 31, and 16, 11, with the same practical effect in God's sight as that which followed the faith of Noah before the Flood. Christ, the true Ark, of which Noah's ark

was a type, is now set forth as the sinner's refuge and Friend, and poor souls, perishing from a lack of the Bread of Life, are exhorted to come into the true Ark of Safety, for as in Adam all die, so in Christ shall all be made alive, 1 Cor. 15, 22, and if any man be in Christ, he is a new creature; old things are passed away, behold all things are become new. 2 Cor. 5, 11. The faith that now presents God's good news of Christ's salvation, condemns the world, for it presents Christ as the needed Ark to take up man and carry him beyond the ban of judgment that now rests upon the world, as it rested upon the world after God had decreed it before the Flood. Gen. 6, 13-17. The world now is held in store to be destroyed by fire, for the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up. 2 Pet. 3, 10. It is this unerring judgment that is preached to-day; judgment by fire, instead of by water, as in Noah's day; but none the less certain, because the same God which decreed the first, has declared the second. This is the condemnation, that light has come into the world, and men loved darkness rather than light, because their deeds are evil. John 3, 19. Tried under conscience before the Flood, the world of mankind were guilty of violence and bloodshed, for the especial sin of murder characterized the ante-deluvians to that extent that God declared that as a plea for sweeping them away by a flood. All flesh has corrupted his way on the earth; and the earth is filled with violence through them, and behold I will destroy them with the earth. Gen. 6, 12-13. Also, God's sentence was, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. Verse 3.

It was this length of time from the revelation of God to Noah, that He would destroy the world, until the completion of the ark, and when all was ready, by the embarkation of Noah and his family in the ark, God shut him in, Gen. 7, 16, and the windows of heaven were opened, verse 11, to allow the waters of judgment to flow out upon the doomed world. So it will be, after the Lord Jesus comes to take His saints (true Christians now), up ever to be with Himself, that a fearful succession of judgments will rain out of heaven upon the condemned order of things existing on the earth, as we see them portrayed in the Book of Revelation. The seal, vial (or bowl), and trumpet judgments there described, will descend upon the wicked on the earth during the seven years which make up the 70th week of the prophecy of Daniel; and this period is known in the prophecies concerning Israel as the time of Jacob's trouble, but he shall be saved out of it. Jer. 30, 7.

That is, a remnant of Israel will be brought through this tribulation week, but the vast majority will be overthrown, as the followers of the beast and false prophet. Rev. 17, 19-21. But the Great White Throne judgment, at the close of the millennium, will include all who die out of Christ in this dispensation. Christ is the only Ark of Safety for those who look unto Him and be saved. That Ark is now open for any poor sinner who will accept Him as a Refuge and a Savior. Now is the accepted time, now is the day of salvation! In this dispensation of grace is the time when God is inviting lost sinners to be reconciled to Him through the blood and sacrifice of His dear Son, our Lord and Savior. All who accept Him now in a day of grace, will have grace as their portion; for all

must bow the knee to Him, and the character of the dispensation in which they bow will characterize their future destiny forever. If they bow the knee now in this day of God's long-suffering mercy and grace, they will be brought into all the blessings of salvation, and the riches of God's grace, but if they put off until the judgment day, when they will be forced to bow, then judgment will be their portion forever. But what a vast difference of an eternity of existence will be the respective portions of these two classes of people. Think of it, beloved reader! Either the portion of the damned in the lake of fire, or the glories of heaven in the Presence of God, His beloved Son, and the angels forever. Choose ye this day whom ye will serve. The character of your choice will not only determine the character of your service now in time, but it will fix the character or condition of your existence in eternity. Principles and results are eternal, and what is begun in time will continue in eternity, and what you are, dear reader, when time ends in death with you in the world, so will eternity take you up and continue you on in the existence to come. How important that you understand this, with all its momentous consequences, that you may consider your responsibility in the light of Eternity! Now is the accepted time, now is the day of salvation.

DISCOURSE 42.

A Word especially to Christians.

2nd Samuel, chap. 9, and 1st John 3: 7.

The *needs* of the Christian ; the *privileges* of the Christian, and the *rewards* of the Christian.

The needs of the Christian, as he journeys through this trying scene, are two-fold. First, he has his bodily needs, and, second, his spiritual needs. They must both be met out of the fulness of God's abounding grace, for if God's grace did not abound, the case of every man, woman and child on the face of the earth would be hopeless. Especially at the outset, God's condescending grace in the gift of His Son, is richly displayed to meet the need of the sinner, and when that gift of grace is received and profited by, it is then that God can unfold the rich treasures of His heart of love to His believing ones, and meet their needs in the journey here.

In the case of Mephibosheth, in the scripture we have read, we find him the object of condescending grace on the part of King David, who desired to show the kindness of God to some one of the house of Saul, the man above all others who had tried to destroy him off the face of the earth. Viewed in the light of Jewish law and practice, which meant a sure retributive

justice against all offenders, this was very fine for King David. It was an exhibition of pure grace in him, who had the power, if he chose to use it, to put out of existence any who might be living of the house of Saul; but when he finds this one scion of that ill-fated house, he not only restores him to his earthly possessions, but brings him to the king's table, as a constant guest, where he could commune freely with him, and open up a channel of confidence in the interchange of familiar converse, so expressive of oneness and mutual love.

Besides showing the kindness of God to any of the house of Saul, verse 3, which was an exhibition of forgiveness in its largest sense, King David adds the incentive of showing kindness for Jonathan's sake, when he finds that this particular representative of the house of Saul was the son of his former and much-loved friend, Jonathan. We here have a type of the two-fold aspect of the love of God toward man; first, God so loved the world (of mankind) that He sent His only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life. John 3, 16.

This is God's expressed call to all men, as shown in His love for all; but there is another aspect of His love toward those who have believed in His only begotten Son, and who have the relationship of sons, as we read in 1 John 3, 1-2. Only those who have accepted salvation in Christ, the eternal Son of God, can claim the Fatherhood of God. He is not a Father in redemption to those who reject His Son, as many do, yet persist in calling Him Father. Whosoever denieth the Son, the same hath not the Father; (but) he that acknowledgeth the Son hath the Father also. 1 John

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All Christ-rejectors have no claim to call God, Abba, Father! None but those who have felt their need of the atoning blood of Christ, and accepted Him as their Sacrifice and Substitute, can stand in the relationship of children in redemption. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry Abba, Father! The spirit itself beareth witness with our spirit that we are the children of God. Rom. 8, 14-16. Here is where the need of the soul is met as to relationship with God. We are sons, children and heirs, and that through what Christ has wrought for us, and our acceptance and appropriation of it as the Word is preached, and the Holy Spirit applies that Word through the entrance that faith affords in the souls of them that believe and are saved.

This view of the saving power of God gives Him the glory of our salvation, and is a strong contrast to the busy efforts of the flesh, which makes so much of "doing" in order to be saved. The supposed salvation, attained through self-effort, is not only very deceptive, but is as unstable as it is deceptive. God is not glorified in it, hence He does not seal it with the Holy Spirit as a work for eternity. Christians are kept by the power of God through faith unto salvation, that is, the salvation or redemption of their bodies, Rom. 8, 23, for they have eternal life and the salvation of their souls when they fully trust in the atoning blood of Christ shed on the Cross. The needs of the Christian being met in Christ as to redemption, his privileges follow as the natural consequence of that redemption. After King David received Mephibosheth into favor, by showing the kindness of God for Jonathan,

his father's sake, thus meeting his need as he owned himself a dead dog, 2 Sam. 9, 8, the king graciously restored to him all his temporal possessions and privileges. Verses 9-11. The Christian, as quickened, who was dead in trespasses and sins, Eph. 2, 1, is brought into the place of great privilege in the Father's house, is not only restored to the possession of all things in Christ, 1 Cor. 3, 21-22, but he is brought to feast with the Lord at His table, in communion and fellowship, as typified by Mephibosheth, who was appointed by the King to eat bread at his table continually. Verse 7. It is a glorious thing to be delivered from the wrath to come, and to have a place of safety, comfort and blessing with and in a glorified and risen Christ. Mephibosheth was taken from the place of "no pasture," which the name Lo-debar signifies, verse 5; a place where he could not find sustenance to support the rank and dignity of the son of a king, and was brought into the place of the greatest favor that could be found under human government, where his rank could be maintained, and the dignity and possessions of the house which he represented could be recognized and supported. His former royal position had been degraded through the wilful conduct of his ancestor Saul, but now King David, whom God raised up to represent His beloved Son in type, can bring in restoration and favor. The sinner who is far from his true home through the sin of his ancestor Adam, like the poor prodigal son, feeding on the husks of the far country, in a place of no pasture, is brought, through the atoning sacrifice of God's well-beloved Son, back to a place of royal favor and blessing. What a glorious change is this for poor sinners, born in sin and shapen in iniquity! The One in whom God the Father is

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well pleased, was the One who accomplished redemption, bearing the sins of His people in His own body on the Tree, and the One who now condescends to bring any who are willing to own Him as their Sacrifice and Savior, into divine communion and fellowship, and a place of great privilege in the Father's house. This glorious thought of divine relationship is fraught with comfort and blessing to the grateful, meditative Christian. It separates the Christian from the course of this world that has the ban of judgment resting upon it, in common with Satan, its prince. Our Lord pronounced this sentence upon it in these words: Now is the judgment of this world, now shall the prince of this world be cast out. John 12, 31. He was going to the Cross to conquer and bruise the serpent's head, in accordance with the first promise made to man in his abject need. Gen. 3, 15, now to be fulfilled after a lapse of more than forty centuries, and He anticipates the wondrous work by judging the world and its prince, before He suffers in the great work of redemption, which was not only to discomfit and disarm the enemy of both God and man, but that same work was to introduce all who rested in its merits, into a place of wondrous blessing and heavenly favor.

This is the privileged place of anticipation into which the Christian is introduced; a place where his faith can act upon rich and precious promises, and into which he can trust in faith, and find sweet rest of soul, in the full assurance that they will be fully carried out by Him who made those promises.

What produced a saving faith in Adam and Eve, after they had sinned by disobedience, and had been humbled under its consequences? It was the promise that One should come to earth as the Seed of the

woman, who would bruise the head of him who had seduced them into sin. Gen. 3, 15.

And this same promised One was the source of salvation to all who accepted Him by faith before He came to earth, and to whom all now look who are saved and rest in the promise of His coming again, to take them up to ever be with Himself. 1 Thess. 4, 16-17.

The rewards that are in store for the Christian, all made true to faith, become precious and valuable as the Word of God is studied and entered into by him in his journey through this scene. What a precious incentive to scriptural study is the glorious anticipation of what is awaiting us when this scene has passed away, and eternity has dawned upon us, with all its abiding realities. All that our natural sight here looks out upon has "passing away" written upon it, in unmistakable language to every spiritual mind, but the blessed things that faith gazes at, through the clear, hope-begetting promises of God's Word, all speak of reward and eternal value that can never grow dim, whose lustre will be ever brilliant as the One who bestows it, because it is the outcome of a love that never ceases towards its object. As hell-deserving sinners have become the recipients of that love, it follows that it takes the character of pure grace, which with truth, was manifest in the Person of the Lord from heaven, as grace is love manifested where condemnation is merited. This love flowing out toward those who were born in sin and shapen in iniquity, passes all human understanding, for God is its source, and it is an expression of what He is in Himself, for God is Love. The character of the rewards in store for the Christian is pure and heavenly, because it admits of naught that can tarnish or mar its divine excellence, or detract from

its exalted origin, for Christ Himself is the full expression and manifestation of it, for He and the Father are One! And as directly affecting each one of the Lord's own as individual Christians is the glorious assurance that when Christ comes for us, He will fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby he is able to subject all things unto Himself. Phil. 3, 21 (R.V.)

Yes, these bodies in which we are moving about on earth are to be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 1 Cor. 15, 52.

When He shall appear, we shall be made like Him, for we shall see Him as He is. 1 John 3, 12.

Is not this a rich reward in store for the poor, tried, toiling child of God, as he journeys through this scene, to look forward to? How it should cheer our hearts and buoy up our spirits, as we enter, by faith, into the precious realities which are presented before us in His Word! While we are here in a scene that is now under judgment, we are tried in spirit as we come in contact with its beggarly elements, its sin and its positive hindrances, but faith looks out of it all, and anticipates a glorious deliverance from it, and faith enters into the many mansions which our Lord has gone to prepare for us, and now we can raise the shout of victory and song of triumph, as we go on our way through what has become to us a wilderness, because we have been called out to enjoy the glorious home of delight and love which a Father of glory has in store for us. When we think of these precious things, now laid up for our faith in God's excellent Word, and

realize that they are kept in store for those who trust in what God has accomplished in the gift of His Son, how our hearts should go out in praise and thanksgiving as we contemplate the love that planned it and carried it out in such a wonderful way. What makes it all real to faith is the current of our affections set on things above, not on things on the earth, as we enter into the reality that we are risen with Christ, Col. 3, 1, and as we keep our minds from the absorbing things of this scene as they seek to occupy our attention, and take up the current of our thoughts. The love of earthly gain comes in on the ground of necessity so strong, and the enticements of temporal possessions, with all their fancied importance, are so seducing, that it is often a serious struggle in the soul of even the Christian to keep temporal things under his feet, that he may have liberty of spirit to enter into rich real ties presented to faith in God's Word. It is our privilege as Christians to walk by faith and not by sight, and as we walk in the Spirit, and allow Him to have unhindered action in our souls, to take of the things of Christ and show them unto us, we will be able to anticipate the rich rewards that God has in store for us. Three things we need deliverance from, that we may have leisure to enjoy what God's Word presents to our faith, and these three things are: First, our individual self, which so often becomes the dominant tyrant over us; second, our circumstances immediately connected with our daily life, which are so absorbing and imperative in their demands; and, third, the present evil world through which we are moving; and to get a full deliverance from this three-fold chain of bondage requires a no small effort of faith and prayer, with the aid of the Holy Spirit, to apply the word with power

to the heart and conscience, that Christ Jesus the Lord may have His full place in the occupation of the minds of His people. If I am at leisure from self and its surroundings, I will be free to consider Him who endured such contradiction of sinners against Himself, lest I grow weary and faint in my mind. Heb. 12, 3. Occupation with Christ, as to what He is for us now in the glory in all His mediatorial offices, gives strength to our hearts and minds; in fact, it is the delight of the Holy Ghost indwelling the believer to engage his mind, and the thoughts of his heart, with Christ, his living Head and Risen Lord. And here is where much of the Christian's rewards are found, in realizing what Christ is for him, in each day of his journey here. Christ is Lord, Head, High Priest, Advocate, Intercessor, Representative and Governor of His people, even while they are passing through their pilgrimage in this trying world. The important thing for them to enter into is the full realization and appreciation of what God's Word declares concerning the office-work of what Christ is for them in the Presence of God the Father.

I may hear much truth uttered, or find it presented on the printed page, but if my spiritual perceptions are dull and unappreciative, that truth will have little or no power upon my spirit, and will produce poor results; but if I have my spiritual senses exercised, and enter by a lively, appreciative faith into what my natural senses are taking into account, my present and eternal profit will be the sure result. As to our rewards at the judgment-seat of Christ, we are assured that if we build on our foundation, Christ Jesus, while we are here, the gold, silver and precious stones of God's divine approval, which cannot be burned, we

shall receive a reward; but if we build the wood, hay and stubble of His disapproval, we will have no reward, for our works shall be burned, though we shall be saved so as by fire. 1 Cor. 3, 11-15. Divine rewards are sure and certain if God's terms, as declared in His Word, are accepted and fully entered into by His people; but if His Will, as revealed in that Word, is slightly received and unheeded, there will not only be barrenness of soul in the path here, but a bare salvation without results that God can reward in the world to come, where each one must give an account of himself or herself to God, for the way the time here has been used or abused by them.

It is a very solemn thing to be living here for the light of eternity to shine upon and keep a record of, and if the value of to-day could be more fully weighed and appreciated by us as each day passes over us, and God could come in and have His right place in the current of our thoughts and affections, certain it is that the day of final reckoning with Him would be freighted with far richer results of our lives devoted to His service, and passed to His glory. May this solemn and important consideration find its proper response in our conscience as we realize that:

"We are but strangers here,
Heaven is our home."

Time is short; eternity may burst upon us with all its momentous realities in an instant; how very important to enter into it. May we be truly humbled as we realize what a God we have with whom to do. How much His loving-kindness is daily displayed toward each of us, and what profusion of blessing enters into the make up of our existence, as every hour we are

kept by the divine power of our God and Father, through faith unto salvation, as He leaves us to journey on through this trying world, with its decoying power on every hand, to drag us away from our true place of comfort and blessing. May we constantly realize that "eternal vigilance is the price of our (Christian) liberty," into which He has called us to stand fast, that we be not entangled with any yoke of bondage that might hinder our testimony or mar our reward. But let us not labor here for God, with a hope of reward as the main incentive of our efforts. God knows the motives of our hearts, and He will deal with us accordingly. He values right motives toward Himself far beyond any of our poor conceptions can measure, and this thought should inspire us to a more earnest desire to "work heartily as unto the Lord and not unto men." (R.V.) If we have received the Truth of God since we believed in the love of it, and because it is the revelation of the mind and will of our Heavenly Father, we will delight to make it known to others, that they in turn may delight in it to their profit, and in passing it on to others, that God may be known among the children of men, and glorified in all who will have what God has revealed of His grace and Truth in the Person and Work of Jesus Christ, His well-beloved Son, and Saviour of all who believe in Him.

DISCOURSE 43.

The Mansions in Heaven.

Let not your heart be troubled; ye believe in God, believe also in Me. In my Father's House are many mansions: if it were not so I would have told you. I go to prepare a place for you.
—St. John 14: 1-2.

The Lord's promise of heavenly things. Difference between head belief and true faith in God. Learning under difficulties. The value of Christ's death.

Is is a very solemn thing to stand up to tell out a message from God, as He may direct by the Holy Spirit, and it becomes increasingly so as we consider the weakness of the instrument He is pleased to use; but with His Spirit assisting, one may venture to give forth a few thoughts on the scripture we have read, with a hope that the effort may be blessed to the comfort and edification of those to whom it is presented. The words we have read were uttered by the most exalted Being that ever existed on this earth, the Lord Jesus Christ, the Son of the Living God.

His disciples, to whom He was speaking, as Jews, had been taught of God, but it was necessary for their comfort and blessing that they should believe implicitly in Him. One God had sent from heaven to impart to them instruction and promises as should direct

their thoughts away from earth, and earthly hopes, to heaven and what He would prepare for them there. As he was speaking to them of things that they could not see with their natural eyes, it became very necessary that they should believe implicitly in Him, that they might profit fully in what He was revealing to them. They had followed Him as the promised Messiah, with the expectation that He would deliver them from the Gentile Roman yoke under which they groaned; and set up a kingdom on the earth with power; but when He spoke of going away from them, they were disappointed and troubled, and He seeks to comfort them with the promise of a heavenly home, a place in the Father's house which He would go and prepare for them.

But faith in Him was the secret of their entrance into that glorious home, and it is the secret now of any who will profit by the salvation which He accomplished on the Cross of Calvary.

As to belief in God, many are educated into a general belief in Him, who have no conception of what salvation means through the atoning blood of Christ as a Savior-God. All ye who have a dim conception of what faith in God is apart from Christ must find your way back to God through the sacrifice and substitution of Jesus Christ, the Son of God. No man cometh to the Father but by Me, verse 6, is His own declaration, which cannot be cancelled or evaded, and an assumed belief in God without first accepting Christ as the way, the truth, and the life, only ends in mere pretension, while the sublime realities of saying faith in the work of atonement are never grasped, and a real belief in God not entered into. It is, therefore, the first step to true belief in God the Father when we have

faith in Christ, the Son of God. It was an important change in the lives of the disciples when they began to grasp by faith the substance of the promises of their Master and Lord. And it was in accordance with this change that He especially exhorts them to believe or have faith in Him, to be able to bring to pass and make good to them the rich realities of a life outside and apart from this trying scene.

He was the heavenly Man come to earth to prepare for a heavenly home a people for His Name! And ever since He left the earth, and returned to the glory which He had with the Father before the world was, the Word of God has been ringing down through the centuries, taking out trophies for that glory, and making them meet to be partakers of the inheritance of the saints in light. Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever. 1 Peter 1, 23.

This is the position and condition before God of those who are called to walk by faith and not by sight, for the natural man understandeth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned.

It is noticeable in the lives and experiences of those who are brought into this new birth relationship with God, that He first brings them into a line of circumstances to prepare them to accept this much-needed salvation, and some of you, no doubt, have often wondered why you were afflicted and laid aside by sickness, your life turned out of its ordinary current, and your earthly hopes and ambitions for this life for a time blighted and set aside. Have you not recognized in this dispensation of God's dealings with you, that He was depriving you of your natural and much-

cherished hopes and desires, that He had something far better in store for you? He lays you upon the couch of affliction, that He may take away your highly-prized earthly prospects, which perish in time, that He may fit you to receive the salvation which He sent into the world through the gift of His Son, and by this means open up to you a heavenly prospect, and present to your faith an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you. 1 Pet. 1, 4. And this season of what we call sickness may prove, if you will accept it as such, God's opportunity to reconcile you to Himself, by fitting your minds to receive this great salvation which He has provided for you in the gift of His well-beloved Son. Are you now willing to profit for all eternity, by closing in with this offer of salvation, for which God has been fitting you through the affliction which He has called you to pass? This is the all-important question for you to now consider. How will you treat the present opportunities which are presented to you, while you have been forced inmates* of this quiet retreat, from the busy circumstances of robust life, which, while you enjoyed that life, you turned a deaf ear to the entreaties of the gospel of God's grace. God now condescends, in wondrous grace, to beseech you to be reconciled to Himself through the death of His Son. When Christ was on the earth, God was, in Him, reconciling the world unto Himself, not imputing their trespasses unto them, and has committed unto us the word of reconciliation. Now then, we are ambassadors for Christ, as though God did beseech you by us: we pray you, in Christ's stead, be ye reconciled to God.

*Spoken in the General Hospital, Rideau street, at a Sunday evening service.

2 Cor. 5, 14-20. Is this not wondrous, condescending grace on God's part, thus to beseech and implore sinners to be reconciled to Himself? How it reveals His heart of love, and the depth of His desire to save those who have lived as rebellious sinners against Himself and His offers of mercy, as we consider His condescending, beseeching attitude presented in the gospel of His grace. How important to realize, too, that now is the day of salvation; now is the dispensation of mercy and grace.

When the Lord rises up and closes this door of privileged return for poor hell-deserving sinners, He will come for His own, 1 Thess. 4, 16-18, and then come forth with them, Rev. 19, 11-16, to deal in judgment upon those who have rejected the offers of His grace. It is His prerogative and order, to deal first in grace and then in judgment. At the Name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth. Phil. 2, 10. They who willingly bow the knee now in a day of grace, will not be forced to bow in the day of judgment. The character of the dispensation in which they bow will stamp itself upon the portion they will receive. If they bow in the day of grace now, grace and glory will be their portion with the Lord forever; but if they reject and refuse the offers of salvation in this day of grace, and are forced to bow in the day of judgment, the everlasting fire, prepared for the devil and his angels, Matt. 25, 41, will be their portion, and, oh, what a deeply solemn and momentous subject this is to contemplate!

We cannot soften this stern alternative by any terms of compromise, for there is no authority in God's Word for a middle position. It is one thing or the

other for those to accept, to whom this salvation is presented; it is either grace with all its attendant divine results, rewards and realities forever, or it is judgment with its consequent stern decrees, which are irreversible for all eternity. God's own revealed Word presents and defines this positive, stubborn contrast, and the question now is, which portion in this solemn alternative will be yours? Choose ye this day whom ye will serve. God's opportunity is now; now is His accepted time, now is His day of salvation. Delays are dangerous, and "procrastination is the thief of time." Eternity, with its unalterable results, will soon close in upon each and all of us, and what kind of an eternity will be individually ours? It would be folly indeed to put this pertinent, searching question to any one, if God's plain, unvarnished Word were not so positive in its declarations and provisions! It is a lukewarm indifference to this solemn alternative that is now existing in so many minds, that makes the good news, or the gospel of God's free grace, so hard to accept as a much-needed provision for those who are gliding so softly and easily down the stream of time, without hope and without God in the world. Let us not be deceived, for God is not mocked, for whatsoever a man soweth that shall he also reap. If he sow to the flesh, he shall of the flesh reap corruption, and as a strong contrast to this, if he sow to the Spirit, he shall of the Spirit reap life everlasting. Gal. 6, 8. Sowing to the flesh in a moral aspect, with its multifarious attractions, produces a cold, clammy lukewarm condition of soul, that is a more positive enemy to the acceptance of the gospel of God's free grace than open blatant sin. for the indifferent moralist, boasting in his self-righteousness, is far harder to reach with the gos-

pel call, than the outspoken enemy to the saving truths of God's Word. How then will you treat God's offer of a free salvation in the Person of Christ, His well-beloved Son? The question comes before every one, sooner or later, in this simple form, thus: What think ye of Christ? What estimate do you place upon His work on Calvary's Cross, to make atonement for all who are fully believing in Him? Are you looking at His death as a mere historical event, the account of which any one may accept by the action of the intellect, and muse upon as he would upon any other recorded event in history? Or, are you willing to consider your responsibility as a lost sinner, to accept and appropriate the value of that death to meet your need, if you have not already done so, and thus own the portion in it that God intends for your salvation and blessing for all eternity. It was not in vain that He set forth His beloved Son as a propitiation, a mercy-seat for the lost race of mankind. He does nothing without a purpose, and the death of Christ on Calvary's Cross was fraught with the most important results to mankind, of any event that ever occurred on this earth. The entrance of the knowledge of that event, and its consequences toward each individual soul, is the most important conception that ever entered the mind of any one that was ever born into the world. It is the greatest wonder that can be conceived of, that more of God's created children do not avail themselves of the great salvation presented to meet their most positive need, and that in the face of the fact that there is a vacancy in every one born into the world which nothing but Christ can fill; also, that He is so plainly and simply presented in so many ways to meet the differently constituted minds, and appeal to their varied capacities to grasp the great

value of the atoning sacrifice which He has provided to bring into redemption relationship to Himself so many of His created ones. It is the Lords' deep desire to have sons and daughters with Him to fill the many mansions or rooms in the Father's house, and to this end He is extending the gospel invitation in many forcible ways, holding out His arms of grace, mercy and love to poor sinners, and beseeching them, through a faithful ministry, to be reconciled to God.

A risen Savior says, in earnest, yearning love, to both Jew and Gentile: I am the Root and the Offspring of David, and the bright and morning star. And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whoever will, let him take of the water of life freely. Rev. 22, 15-16. And one of the results of this coming is the possession of a mansion not made with hands eternally in the heavens. We who believe are privileged to look for a city which hath foundations, whose Builder and Maker is God. We take all upon trust, accepting what is revealed concerning God's desires toward the children of men, and what His beloved Son is to them in their need as lost sinners; and the most wonderful thing in connection with this salvation is, that Blessed One shall come Himself and take them up to be ever with Himself in a place above angels, as He has promised the faithful overcomer a place with Him on His throne, even as He also overcame, and is set down with His Father (and our Father) on His Throne. Rev. 3, 21.

ESSAYS.

The Mystery of the Incarnation.

Luke 1: 30-31; John 1: 14; 1 Tim. 3: 16; and Heb. 2: 16.

As we meditate upon the divine fact of the Incarnation of Christ, as the Holy Spirit through the Word of God, presents it to our spiritual perceptions and understanding, the rich hidden mysteries involved therein come forth to meet our astonished spiritual gaze, and serve to magnify the wonderful love of God that has manifested itself in the great work of redemption, which a living faith, as a gift from Himself, has enabled us to grasp and appropriate, to meet our abject need as lost sinners. Far from God in sin as we were, we are now brought nigh by the blood of the Cross, and this redemption-fact is what makes the Incarnation so precious as a theme for our meditation and spiritual instruction. We see the love of God magnified in the gift of His Son, who came to earth and took hold—not the nature of angels, but of the seed of Abraham. Heb. 2, 16.

How could God's divine love for man in his rebellion be so fully expressed, as in this great gift of His Divine Fellow, who was with Him from all eternity. John 17, 5.

God has expressed His own divine nature and self in this great gift of love, for God is Love, and this eternal life that we have by believing in the gift of His Son, John 3, 16, is another manifestation of what

God is, for in the Son was life, and the life was the light of men, John 1, 4; for God is light, and light and love as the only two revealed characteristics of what God is as a self-existent, supreme, divine Being, are fully displayed in this wonderful Incarnation, as God manifest in the flesh of man's human nature. Oh, let us as, not only created children, but as redeemed ones, magnify and praise our God of all grace, Father of mercies, and God of all comfort, who could so think of us in our low sinful condition, as to associate in the Person of His Son, the Divine Existence of what He is in Himself, with our human nature, sin-stained and marred as it was under the Adamic curse, yet having a divine life in Himself that could never be tainted with sin as disobedience, because He could only do the will of His Father in complete obedience. John 5, 30.

And what makes the Incarnation of Christ the more wonderful and precious to us as Christians, is the place God has brought us into, in association and relationship with Himself and the Son of His love, children, sons, heirs and joint or co-heirs with the Eternal Word, Rom. 8, 14-17, who was made flesh and dwelt among men, John 1, 14; and was raised up to the throne of God in glory, that He might fill all things, and bring many sons and daughters into that same glory with Himself. He was the only One that ever existed on the earth, but what was created on it or born on it, though as to His Manhood He was born of a woman, yet as to His Divinity, He came to it and took hold of the seed of Abraham (margin), Heb. 2, 16, that He might exalt man in Himself to a position in heavenly glory above angels, and present those who would believe on Him, and confess Him before men, Rom. 10, 10, to His

Father in glory, and confess them as His in the presence of the holy angels, who desired to look into the great mystery of godliness, the salvation of mankind.

Wondrous grace that could exchange the glory of God for a path in this world of sin, and become a man of sorrow and grief, that He might deliver them who all their lifetime were subject to bondage, Heb. 2, 15; and become the first-born among many brethren, and Head of a new creation, into which He will bring those who are willing to trust in Him, and what He has accomplished for them. The Lord of glory and Creator of the Universe, in taking hold of our nature, was perfected as Man, through the sufferings incident to that nature, Heb. 2, 10; and as we, the children, are partakers of flesh and blood, so He also Himself took part of the same, and why? That through death He might destroy him that had the power of death, that is the devil. He also suffered, being tempted, that He might succor us who are tempted. Verses 14-18. The great mystery of the Incarnation is the death-link with man which the Lord Jesus took upon Himself, that He might die as a Sacrifice, to reach man in his moral distance from God. Death, the wages of sin, must be the inevitable result of taking hold of the seed of Abraham. The divine sacrifice must be offered, the blood must be shed, and the life which is in the blood must be yielded up, that God's love for a perishing world might have a full expression in the gift of His well-beloved Son, John 3, 16, and that Christ's love for His Church might bring forth its heavenly and much-longed-for fruit, in taking out a people, to be called His Church, for the Name of the Lord. Acts 15, 14. What a source of praise and thanksgiving we have as we think on God's condescending grace, in thus pro-

viding for our sure and safe return to Himself. And now, as to a few review points, in which the mystery comes forth to meet our inquiring spiritual gaze.

1.—The Holy Thing, as begotten by the Holy Spirit, Luke 1, 35, was to be called Immanuel, God with us, Matt. 1, 23, and was the seed of the woman (not the man) long promised before, Gen. 3, 15, who should bruise the head of Satan, the serpent, the usurper.

2.—God was manifest in the flesh, as the embodiment of Light and Love, the two self-existent characteristics of what God is, for God is Light, and God is Love. 1 John 4, 8, 16.

3.—The Son of God, by coming down into human conditions, and taking hold of the seed of Abraham, Heb. 2, 16, has brought those who believe in Him unto salvation, into a divine relationship as children, sons, heirs and co-heirs with Himself, Rom. 8, 14-17, and as sons and daughters of the Lord Almighty. 2 Cor. 6, 18.

4.—The human link with man meant the death-link in man's estate, and which was the bruising of his heel, as long before was connected with the promise of triumph. Gen. 3, 15.

5.—The double aspect of Love was answered in the Incarnation, viz., God's love for the world of mankind, John 3, 16, and Christ's love for the Church. Eph. 5, 25.

These sublime realities should be deeply impressed on the hearts of all of the Lord's own, that they may hold them in their minds as heirlooms of faith, and as precious treasures bestowed by the Holy Spirit, as trophies and evidences of the riches of the kingdom of the Son of God's love, into which they have been

translated after deliverance from the power of darkness, Col. 1, 13, into which they were born, as under the Adamic fall. May the Holy Spirit have power to take these divine realities and show them unto us, for Christ's sake. Amen!

The Value of Prayer.

Pray without ceasing. — 1 Thess. 5: 17.

The importance of true prayer cannot be overestimated. True prayer is prompted and vivified by the operations of the Holy Spirit in the heart, and the leadings of our petitions are directed by Him according to the will of God. Rom. 8, 27. A prayerful mind will be an humble mind, because of a sense of need constantly existing therein. A constant habit of dependency upon God will result from a subject mind to the will of God, and this always attends a prayerful condition of the soul. An humble mind, the Holy Spirit can teach the truth and ways of God, but a proud, self-satisfied spirit cannot be instructed of Him, for the meek He will guide in judgment, the meek He will teach His way. Ps. 25, 9. Spiritual growth is a sure result of a prayerful habit, for by prayer the flesh is judged and reckoned in the place of death, that it may not hinder the Holy Spirit from presenting the things of Christ to the needs of the soul.

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The greater the sense of need, the more a prayerful habit will be encouraged, and it is important to recognize this, for while the Christian is passing through this scene, he is truly in the place of need, whether he realize it or not. Prayer begets confidence toward God, as it prepares the spirit of him that prays, to be led God-ward by the Holy Spirit, who always leads upward to the sanctuary of God's Presence, the place of strength for the Christian.

God loves to be importuned, and prayer is a channel through which He confers blessing, and it is a condition in which God can condescend in grace to meet the needs of the praying one, without compromising His own dignity, or lowering His standard of Truth. Prayer is a means of restoration to the wandering Christian, or the repentant sinner. "Behold he prayeth," was said of one, Saul of Tarsus, who, as the chief of sinners, had been arrested and turned to God from wicked works, to serve the living and true God, and to wait for His Son from heaven. Christians are enjoined to in nothing be anxious (R.V.), but in everything, by prayer and supplication with thanksgiving, let their requests be known unto God, Phil. 4, 6, and the result is, the peace of God that passeth understanding, shall guard their hearts and their thoughts in Christ Jesus (R.V.), verse 7.

By prayer we are enabled to sow to the Spirit, and thus reap life everlasting. Gal. 6, 8. How important that our life efforts and results are for eternity instead of only for time. A true spirit of prayer prevents formalism and routine in the assembly of the saints. The tendency to mere time-service is strong; a prayerful habit enables the earnest Christian to resist and counteract it. Prayer prevents sinking into

a fossilized condition, keeps the heart fresh, and ready to put forth that which pleases God.

Prayer stimulates and actuates us in the new creation life, and brings into practical reality the wonderful truth that our life is hid with Christ in God. Col. 3, 3. The more we exercise a prayerful spirit, the more at home will we be with God, and with greater willingness will we be able to honestly say, "Even so, come, Lord Jesus, come quickly!"

Persistent and earnest prayer brings eternity into our life here in time, and closely associates us with that which only a living faith can grasp and enter into with comfort and blessing. There are three profitable aspects of prayer, and the exercise of each aids much in the exercise of the other two, viz., private prayer, family prayer, and public prayer. If we neglect private devotions, very soon the family altar loses its hallowed interest, and confidence in public prayer gives place to diffidence, and at once a hardness of heart results that will require much genuine repentance and restoration of soul to fully set aside.

How important, then, that the living link of true prayer, which keeps us in practical touch with the living God, be kept constantly bright, free from the rust of careless neglect and want of true and living interest in the things of God.

True and effectual prayer can only be offered up by obedient Christians. We know that God heareth not sinners; but if any man be a worshipper of God, and doeth His will, him He heareth. John 9, 31. The fervent, effectual prayer of the righteous man availeth much. James 5, 16. True prayer implies, as we see, certain conditions of soul, and how important that we watch and pray, lest we enter into temptation, Matt.

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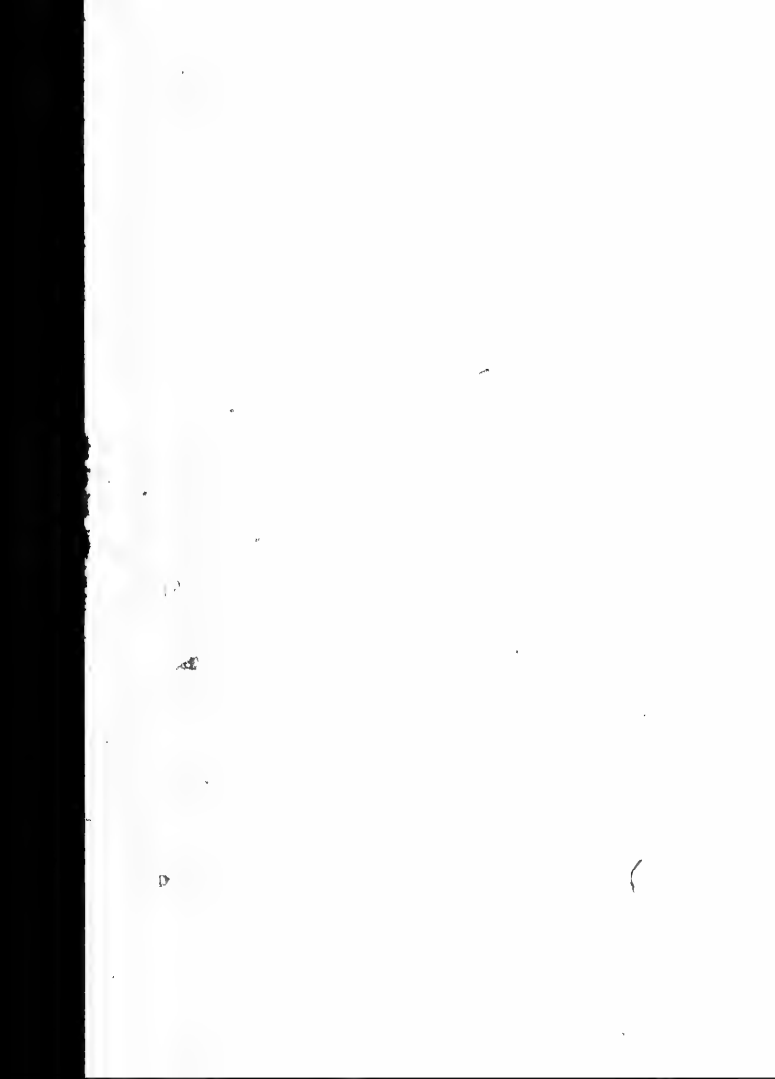
26; 41, that our prayers be not hindered. Growth in grace and in the knowledge and love of God is much promoted by earnest prayer, and if Christians are not growing up into Christ in all things, they are losing ground. There is no halting place in the Christian course; it is either onward and upward, or it is backward and downward as to experience, and prayer ever helps the upward course of the child of God.

Though God has promised in His Word that the good work He has begun in the Christian He will perform it until the day of Jesus Christ, Phil. 1, 6, yet God loves to be importuned, and will surely reward a prayerful, devoted heart with gifts and graces, in response to true devotion and prayerfulness. Great work for God has been accomplished through prayer, and what has been done can be repeated, and this is an incentive and encouragement for those who desire to serve the Lord in any possibility which He may present. Let us, then, dear children of God, by faith in Jesus Christ, truly appreciate the value of prayer, knowing as we do, that it is the true and normal attitude of the soul before God, not only for comfort and blessing, but for power and service, as it brings us into touch and occupation with Christ, in whom, as our Lord and Head, all our resources are found. Amen!

Daily Cleansing.

By the Blood or the Word, which?

There is a prominent thought set forth in the theological teaching of the present day, that Christians cleanse their ways by the daily application of the blood



of Christ. This thought is especially emphasized by that class of theologians who hold that Christians have no eternal security, but are liable to be lost after being once washed and sheltered under the blood of the Lamb.

Many earnest Christians assent to this daily blood-cleansing view, but what saith the Scripture? If we consider the type of the application of the blood to the sinner saved by grace, we see that in the case of Aaron and his sons, the blood was put upon the tip of the right ear, and upon the thumb of the right hand, and upon the great toe of the right foot. Ex. 29, 20.

We have no record that this important application was repeated, but what we do have is the brazen laver provided, in which the priests were to daily wash their feet, chap. 30, 18-21, before going into the tabernacle of the congregation. This type of blood application avails once for all, and has its anti-type in the application of the blood of Christ to the believing soul who, by faith, trusts in the finished work of Christ on Calvary's Cross. This shelter of the sinner under the blood, typified by the blood on the door posts and lintel in the houses of the children of Israel in Egypt, and as applying to him producing a purged conscience, as when the worshipper is once purged, there remains no more conscience of sins, Heb. 10, 2, brings the redeemed one into a perfect standing before God in all the acceptability of Christ, Eph. 1, 6; also into a place of perfect and eternal security, where nothing can separate him from the love of God in Christ. Rom. 8, 38-39; also into a place where no one can pluck him out of the Father's hand. John 10, 29.

But the daily cleansing of the walk and conversation of the believer is beautifully presented in the

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example of the Lord Jesus, as He washed the feet of His disciples, on one occasion, especially seen in His reply to Peter: He that is washed, needeth not (to wash as to his position or standing) save to wash his feet, but is clean every whit. John 13, 10. Mark, reader, the after washings are only of the feet, and which always apply to the state or walk and conversation of the Christian; never to the standing into which he is brought by the application of the blood, which is a perfect standing, never to be improved by repeated applications of the blood. Blood cleansing can only effect by faith in what Christ accomplished once for all. Heb. 10, 10. To accept the daily blood-cleansing view means a repetition of the sacrificial offering of Christ, which could not be. If any man be in Christ, he is a new creature (or in a new creation); old things are passed away, behold all things are become new. 2 Cor. 5 17. With him the work of salvation is fully completed; he has accepted the Sacrifice provided in the Person of God's Son; he is clean every whit; has redemption through the blood of Christ, the forgiveness of sins, according to the riches of God's grace, Eph. 1, 7, is delivered from the power of darkness and translated into the kingdom of God's dear Son, Col. 1, 14, and only needs now to walk worthy of the vocation in which he is called, Eph. 4, 1, washing only his feet by cleansing his way, by taking heed thereto according to God's Word.

Christ loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing; but that it might be holy and without blemish. Eph. 5, 25-27. All true Christians in

the present dispensation are members of the Church, which is the Body of Christ, and it is by the Word of God that they are cleansed and purified, for that Word reveals the will of God, and if His people walk in accordance with His revealed will, surely they will lead pure lives, and walk in the path of obedience, in company with the Lord Jesus Christ, the Son of God.

So that it is the cleansing power of God's own Word that applies daily to the walk of the Christian, as the light to his path and the lamp to his feet. Ps. 119, 105.

The work of redemption is a finished work, fully and completely accomplished by a perfect Sacrifice and Substitute on Calvary's Cross; this every spiritually-taught Christian will admit; and this being true according to the scriptures, Heb. 10, 10-12, it is impossible to expect a repetition of so perfect and complete a work. When the believing one accepts this complete work by blood-shedding, as meeting his need as a lost sinner, that work stamps its perfection upon him forever, and for all eternity, for it is a work from eternity as accomplished by the eternal Son of God. It is important to be clear on this point, for it honors God to own and maintain the permanency of His work in Christ on the Cross.

The thought of daily blood-cleansing is based on the present tense of the passage. 1 John, 1, 7. The blood of Jesus Christ, God's Son, cleanseth us from all sin. May we not be justified in using the expression "has cleansed" with the same propriety as "is cleansing"? His blood shed on Calvary surely cleansed us from all sin when we accepted Him as our Sacrifice and Substitute for salvation, and was not that a work accomplished "once for all"? Do we need a repeti-

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tion of that work to meet our individual needs by the way, when we have the Word of God with which to cleanse our walk and conversation? If we have fully realized that we are "complete in Him," and that by trusting in His finished work accomplished for us on Calvary's Cross, we have redemption through His blood, the forgiveness of sins, and acceptance in Him, where is the ground for belief that there is a second, a third, or more applications of the blood needed, to cleanse our defilement of walk. Where would be the need of an Advocate in the Person of Christ at God's right hand, if the blood was a daily remedy for sin? If any man sin we have an Advocate with the Father, Jesus Christ, the righteous One, 1 John 2, 1 (Greek), and if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Chap. 1, 9. How does He cleanse us? By a fresh application of the blood of the atonement? Nay, but by washing of water by the Word, else His work of blood-shedding must be repeated, the thought of which is absurd. May the Lord save His redeemed people from Jewish sentimental error, arising from a desire to renew the ceremonial sacrifices, for that is what this daily blood-cleansing idea is. It is a fond conception of fleshly religiousness, and not the teaching of the unerring Holy Spirit, who indwells every true child of God, to lead him or her into all truth as it is in Christ.

Under the Jewish economy, there was a repetition of blood-shedding. For the law having a shadow (only) of good things to come, and not the very image of the things, can never, with those sacrifices, make the comers thereunto perfect. But Christ, by one offering, hath perfected forever them that are sanc-

tified. Heb. 10, 1, 14. The often blood-cleansing, therefore, is a Jewish thought, and is not in force, but the blood-cleansing once for all is the Christian thought and is now in full force. May the intelligence which the Holy Spirit gives be ours to see this important truth. Amen!

On the Benefits Arising from the Study of God's Word.

As the occupation of the mind which prompts the actions of the life, determines the character we bear as rational beings in the sight of God and man, how important that our mind be fixed upon and occupied with such themes and objects as shall conduce to the formation of a good character. Character is what we really are; it is what we are known by; and is the kind of life we live out in the world. It is the record we leave after us, when we move from place to place in the world, and is the influence we impart to the minds of our fellowmen as we journey through life, and it is that which will mark our existence here after we leave this world. The thoughts we utter, the actions we perform, the power of life we manifest, are the evidences of the inner character of our being, and how important that the instruction we receive into our minds from time to time be such as shall conduce to a right walk, and thus form a good character. The kind of spirit we are of, is the result of the kind of food our minds have received and stored up, as our minds are growing. If the Word of God has been instilled into our minds while

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we were in childhood and youth, it will prove a gracious boon to our whole being, spirit, soul and body, and will shape our whole existence for good and blessing, if we will but allow its teaching to control the current of our life. As we come into contact with the world's blighting influences, we need a stable, positive condition of mind, built up with the Truth of God, as set forth in His Word, to enable us to stand against the seething tide of carnality and worldliness around us, that, like the troubled sea, is ever casting up its foam of unrest, and presenting its enticements to engulf us.

If we follow the teaching and current of the world's influences, they will lead us away from God; while the study of God's Word leads us up and back to Him, and establishes the mind in His lines of thought; and our feet in His ways. As we drink in the truth of God from His Word, our lives are made purer, and our aspirations in life raised from the grovelling, depressing level of the world's current around us, and we are kept from the power of temptation which so readily bears in upon the lives of those who neglect or despise the truths of God's Word.

Wherewithal shall a young man cleanse his way?
By taking heed thereto according to Thy Word. Ps.
119, 9. We need, therefore, to:

"Take time to be holy,
The world rushes on."

And if we have an habitual study of the Word of God, we are kept out of the rushing, downward current of the world that ends in the judgment which is the sure doom of that aspect of it that is under Satan's rule as its god and prince,

The more we study God's Word, as a whole, that is, the more we seek to preserve in our mind the great chain of divine order and purpose, as the Holy Spirit will present it to our spiritual grasp, if we will allow Him to do so, the greater will be our liberty and privilege in the contemplation of the various separate aspects of the Word; and we will be able to rightly divide the Word of Truth, that we may be workmen that needeth not to be ashamed, and so study to show ourselves approved unto God. 2 Tim. 2, 15.

We will also be kept from a sectarian bias toward special doctrines, which always leads the mind into the bondage of bigotry and narrow-heartedness, a condition of soul much to be deplored, and which is cramping and hindering the usefulness of many of God's believing children at the present day. We will be led to regard Christ as the Central Object of God's divine revelations in His Word, and this will lead to growth up into Him in all things, and unto the measure of the stature of the fulness of Christ. Eph. 4, 13-15.

The more children of God study the Word for their own individual benefit and instruction, the less apt are they to become the prey to the cunning craftiness of men who lie in wait to deceive and to make merchandise of them, by taking advantage of their ignorance of the truth of God. The whole tendency of everything human is to bondage in some form or aspect, and the intelligent study of God's Word is a counteractant to this bondage tendency.

The huge systems of priestcraft in the world are fostered in ignorance and superstition, which the knowledge of God's Word dispels as the darkness of night flees before the light of the morning sun! Nations of the earth, where the Bible is circulated and read, are

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decidedly in advance in the lines of life conducive to happiness and right living, as far as this world is concerned; while those nations over whom the blight of ignorance and superstition has cast its shadow of darkness, grovel in misery, degradation and wickedness. The Bible societies and agencies in the world are the friends of the human race, and go hand in hand with the other avenues of light and truth which God has ordered in the world to draw mankind unto Himself, and induce them to become partakers of that peace, joy and consolation which they can only have in the blessed Holy Spirit, as revealed in the Word of God. The Word is food and nourishment to the soul of the Christian, and a warning monitor to the unbeliever and the worldling.

As we read the Word and store it up in our hearts, it becomes a divine power to sanctify and prepare us for the Master's use, as the Holy Spirit, indwelling our bodies as His temples, 1 Cor. 6, 19, may have occasion to bring out the Word to edify and instruct others in the things of God, or to shield us against Satan's attacks of temptation and sin. Often reading the Word in a prayerful spirit honors God, and serves to keep our communion clear, and a readiness for service that is always on the alert to help needy souls, and glorify God in any work He may have for us to do.

But the best of all, the existence of the Word in our souls, keeps Christ ruling within, and establishes, strengthens and settles us in the new life which God has in mercy brought us. "Forever, O Lord, was Thy Word settled in heaven," and may the Word of truth dwell within us richly in all wisdom for the Lord Jesus Christ's sake. Amen.

The Christian's Armor.

Eph. 6: 11-20.

The range of experience connected with a full knowledge of what the Christian's armor is, as set forth in Paul's letter to the saints at Ephesus, is very profitable in the maintenance of a consistent Christian life.

True Christian life is not based upon a set of theories, but in the entering into the value of the living truth by real spiritual experience, and when this is done, a steady, constant result will be visible in the life of the one so exercised. It is very remarkable that not a single link or part of the Christian's armor can be omitted without visibly affecting in some degree the whole life, hence the importance of having an intelligent conception of each part, and its practical bearing upon the results of that life. So many of those professing to be God's children by redemption present so little, and even no evidence, that they have grasped the truth concerning the Christian's armor, that one is often pained and disappointed in coming in contact with them. as he makes the discovery that it is for the flesh and the world that they mainly live, and when, on the other hand, a faithful soul is found, who does show forth in walk and life that he is true to his profession and calling, it is very refreshing to hold communion and fellowship with such an one in the things of God. We will find, as we take up and meditate upon each part of the armor, how wonderfully practical the truth is connected with each, and we will be surprised that we have not seen and remarked it be-

fore. As we take them up in their order, and scan the practical aspects of each, we find that they so closely bear upon each other that we cannot separate one of them from the others without presenting confusion and disorder. The first mentioned is the girdle of Truth. Eph. 5, 14. The girdle is the outward band that keeps the loins, and braces up the strength of the whole man. This Truth does for the Christian in his entirety; for spirit, soul and body. The living Truth of God ministers strength to the spirit of man, in that it informs him of his responsibility and relationship to God, and introduces him into the sanctuary of God by faith, and enlarges his understanding in the things of God. Truth stands out in contrast to law, for while law tends to bondage, Truth liberates and sets the spirit of man free from all species of bondage. The Lord taught His disciples that they should know the Truth, and the Truth should make them free. John 8, 32. Sin and error is bondage, but the Truth of God rebukes and reproves them, purifies the life and motives of the Christian, and establishes him in the lines of thought and life which please God, and enables him to bring forth fruit to the glory of God the Father, and the honor of Christ.

The Truth enlightens the faithful soul in the various aspects of his relationship to Christ, and reveals to him that God regards him with the same love as He does Christ, because of the relationship into which he is brought through the blood of the atonement. Blood relationship among men is often highly esteemed by them; how much more the relationship is valued of God, which exists between the soul of the Christian and Himself, through the blood of Christ, shed on the Cross. The whole range of the revealed

Truth of God is a large field for study, but it must be entered into through the power of the Holy Spirit, as He dwells within the Christian. 1 Cor. 6, 19.

Thus the heart is strengthened and established in the things of God under the ministrations of the Truth in its various aspects, and it is a bracing power with which the Christian can gird up the loins of his mind, and be able to stand against all the wiles of the devil. May the living Truth ever have its power upon the Lord's own, that they may be built up in their most holy faith; that they may grow in grace, and strong in a knowledge of the Lord daily.

The next piece of armor to consider is the breast plate of righteousness. The breast-plate is a protection for the vital organs of the body, as the seat of life is guarded by it. As the breast-plate is to the physical body, so is righteousness to the spiritual man, for it is the character that is affected by the place we give to righteousness in our walk in life. The Lord is righteous, and He loveth righteousness, Ps. 11, 7, and He guideth His people in paths of righteousness for His Name's sake, Ps. 23, 3; so valuable to the Lord is righteousness that He connects it with His Name, that Name above all others. All Thy commandments are righteous. Ps. 119, 172. It is the entering into the spirit of righteousness that fortifies the soul of the Christian against the attacks of Satan, and enables him to conquer his spiritual foes, by giving him a knowledge of what is pleasing to God and right in His sight. As the Holy Spirit takes of the things of Christ in the Word of God, and shows them to the Christian, so that he is able to know the mind and will of God, and what pleases Him, he is prepared to do those things that please God and walk in right ways;

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and by this he is able to stop the devil's mouth, as he seeks to accuse Christians daily.

So righteousness is a protection to the Christian's whole life, as he goes forward in the path of testimony while in this trying scene, where Christ Himself was tried, tempted and crucified. May the Lord's own people patiently toil on and manifest, as far as in them lies, the true spirit of righteousness, ever remembering that they themselves are made the righteousness of God in Christ. 2 Cor. 5, 21.

The next to consider is, the sandals of the gospel of peace. Peace has a three-fold bearing upon the standing and experience of the Christian. The first aspect is, peace with God. Being justified by faith, we have peace with God, through our Lord Jesus Christ. Rom. 5, 1. He is our peace, having made peace by the blood of His Cross, Col. 1, 20, we are brought nigh, and are reconciled to God, who were once far from God by wicked works. We who, as rebellious sinners, were at enmity to God, are now at peace with Him, through faith in the work accomplished for us by His Son on Calvary's Cross.

This peace with God gives us a perfect standing as accepted in the Beloved before God the Father, so that no condemnation is the certain portion of every true Christian. Then there is the "peace of God that passeth understanding," which shall guard your hearts and your thoughts in Christ Jesus, (R.V.) Phil. 4, 7, as an answer to a spirit of praise and thanksgiving, in letting our requests be known unto God.

Then, we are to let the peace of God rule in our hearts, to the which we are called in one body, and be thankful. Col. 3, 7.

As a result of obedience, in doing those things

which have been taught us through faithful servants of God, we have the promise that the God of peace shall be with us. Phil. 4, 9. This is the gospel, or good news of peace, with which our feet, or walk and conversation, should be prepared, so that we may be known in the way of peace. May this peace so characterize us as children of God, that it may be said of us truly, "See how those Christians love one another." God grant it for His Name's sake.

Then there is the shield of faith; withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one. (R.V.) Faith is indeed a shield against the darts of Satan, as it carries the soul upward, above the range of Satan's power, into the sanctuary of God's Presence, where Christ sitteth at the right hand of God.

Christ has conquered Satan by going into death and rising out of it, and by this conquest has deprived him of his power over God's people; faith accepts the fact, and rises into the place of strength, and affords a shield against his attacks now.

We consider Christ (by faith) who endured such contradiction of sinners against Himself, lest we grow weary and faint in our minds, and we are called to look unto Him, the Author and Completer of our faith, so that occupation with Him, our Living Head, is a safeguard against the fiery attacks of the evil one.

And take the helmet of salvation as a crowning protection to the whole man in Christ. Also, the sword of the Spirit, which is the word of God, is a formidable weapon against the enemy of souls, And Christ Himself, when He was upon earth, used the Word "as it is written" against the devil when He was tempted of him, as an example for His people,

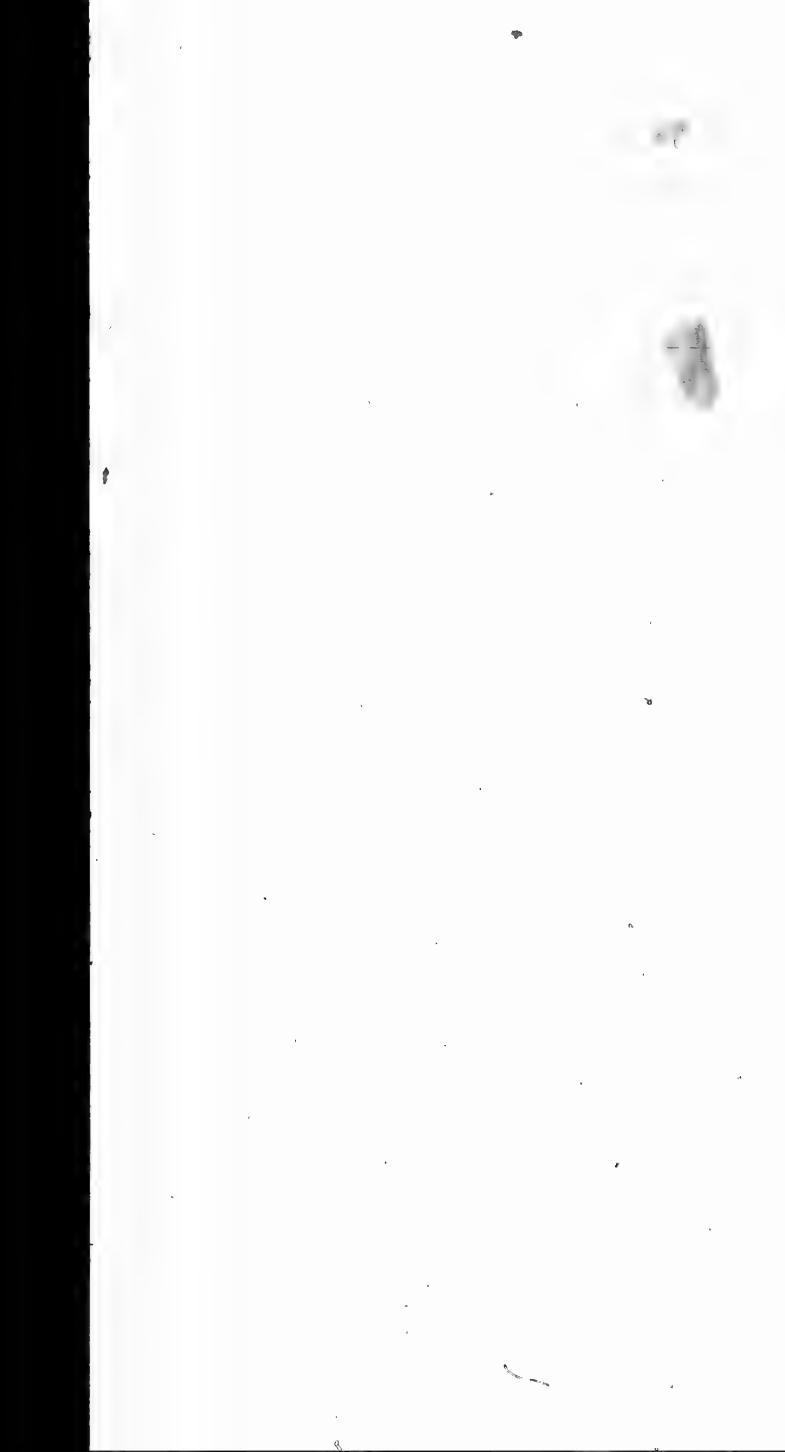
and also the Holy Spirit is ever ready to bring the Word to the mind of the tried child of God, to enable him to stand; with all prayer and supplication, praying at all seasons in the spirit, and watching thereunto in all perseverance and supplication for all saints.

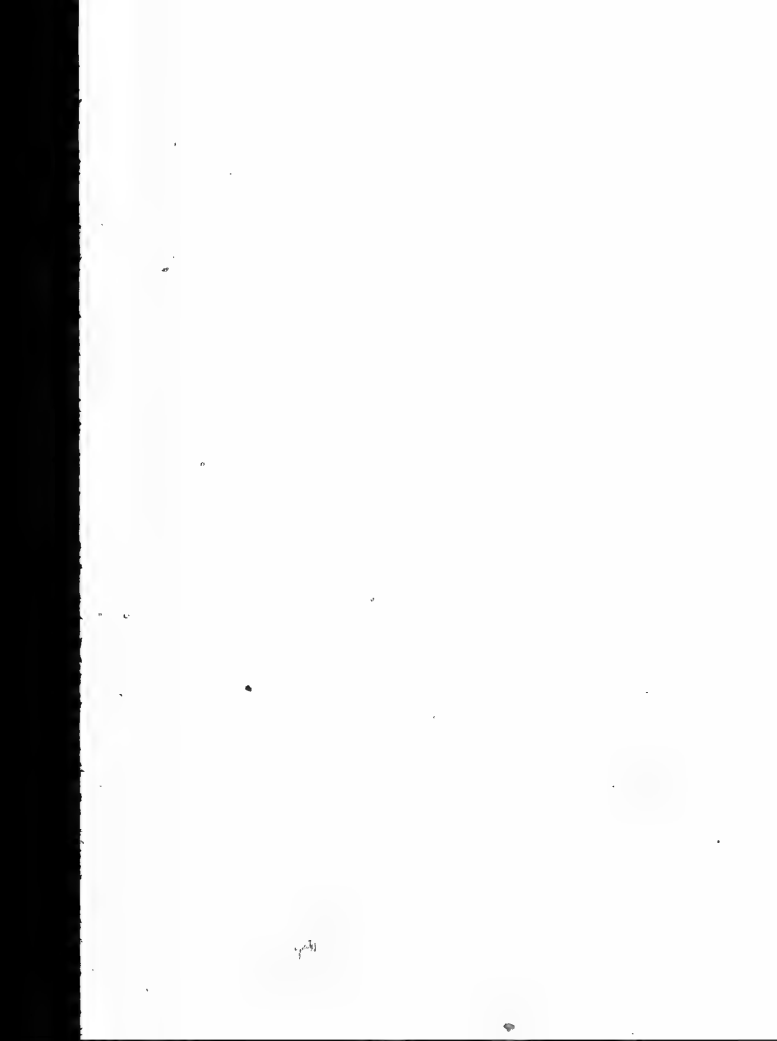
The result of putting on the whole armor of God will be just what the apostle himself desired, a bold utterance in the gospel, a readiness to make known its mystery, and an intelligence in the Holy Spirit that enables the one possessing it to render lucidly the Truth of God to the most obtuse understanding, as well as to apply its precious themes of instruction to suit the needs of the varied minds with which he may come in contact. May the Lord's own ever take unto them the whole armor of God, that they may be able to withstand in the evil day, and having done all to stand. Eph. 6: 13.

God Gives Us What We Live For.

Rem. 6: 11-13; Gal. 6: 8.

God is sure to give us what we live for as to our experience in our journey through this world. Called with a holy calling as Christians, it is our privilege to walk in the Spirit, and bring forth its fruits unto God, and live in the enjoyment of what that life produces, in happy fellowship with God, the Father, and His Son, Jesus Christ. 1 John 1, 3. If we would have the happy consciousness that is sure to attend a walk in obedience to God, we must seek deliverance from all that would hinder the office-work of the Holy Spirit,





in taking the things of Christ and presenting them unto us.

And here is where the warfare comes in between what we desire naturally and what God would have us to enjoy of what He has revealed. If we sow to the Spirit, we shall of the Spirit reap life everlasting, but if we sow to the flesh, we shall of the flesh reap corruption, Gal. 6, 8, and doubtless we all know, from our daily experience, how much self-denial we need to exercise, that we may respond readily to Gods' claims upon us in bringing forth fruit to his honor and glory. We are sure to take character from what we are occupied with as a consequent result, for this principle holds good in all lines of life. If a man is taken up and engaged with politics, he is soon known as a politician, and forms a character in response to what he is occupied with. If he float over his hoarded gold, he is soon known as a miser. If he seek pleasure in all its varied aspects, his character is soon stamped as a dude, and so on, through the whole range of human occupation and employment. If one is occupied with Christ, he will present the character of a Christian, and the things of God will, to him, prove of vital interest, and worthy of his most earnest attention and efforts. This thought of character-forming should be often in mind as we live in the world. These questions we should often ask, What kind of an influence am I exerting in the world? What are others learning of my life? And what record is God keeping of the way I pass my time here? How is the future to respond to my present living? How am I measuring to others? For well I know, from Gods' Word, that with what measure I mete, it shall be measured to me again. Matt. 7, 2; Mark 4, 24; Luke 6, 28.

Our lives will react upon us, and we may expect that if we make a hard, uneasy bed in time to lie down in for all eternity, we will realize what we prepared beforehand. If we undertake our own course of life, and run the Jehu of self-will to the bitter end, as did Saul, the wicked king of Israel, we may expect that God will let us go on to reap as we have sown, and even increasingly, for if we sow to the wind, we will surely reap the whirlwind. Hosea 8, 7. If we choose to go through life without God, without the redemption which He brought into the world through the gift of His Son, like the asses' colt, without the redemption of a lamb, Ex. 13, 13; 24, 20, we may expect judgment instead of grace and glory; the lake of fire, with the devil and his angels, instead of the glory and the Presence of God, the Father, and the holy angels, as owned and confessed by the Lord Jesus Himself. Matt. 10, 32; Luke 12, 8. Well for us if we consider our future in the light of present experience, for we will surely have to abide by the choice we make of what is put before us in our path through this world, and as like begets like, our life experience will tell upon those under our influence, and we be responsible to God in proportion as our example has entered into the formation of their life experience. True, if we turn to God after a course of worldliness and sin, He remembers it no more against us, but except we repent and seek His redemption-remedy that He has provided, we may expect what is promised to those who reject His offers of divine mercy and grace, that is, the burning lake. Rev. 20, 15.

If we, as God's redeemed children, seek to redeem the time, well knowing that the days are evil; Eph. 5, 16; Col. 4, 5; by having God's work and portion upper-

most in our hearts, letting eternal realities take the place of time's perishing engrossments; if our own selfish claims give place to God's grander and more glorious claims, as we realize that we are not our own, but are bought with the price of no less than the blood of His well-beloved Son, 1 Cor. 6, 20, well may we rest assured that God, who keeps a record of our lives, will not forget to own all that is done or given up by us for His own glory, and the welfare of His creatures. If men think little and speak slightly of what we, in any way, sacrifice of our own will and pleasure, in accordance with God's will and pleasure, let us rest assured that He will not pass us by; if it is but to give a cup of cold water to one of the Lord's own, we shall not lose our reward. Matt. 10, 42; Mark 9, 41.

But if love to God and to His people prompt us to act for Him, and that in the energy of His Holy Spirit, this indeed is a greater incentive than the hope of any other reward ever can be.

May we be indeed stirred up and aroused to a deep sense of the value of our possibilities as redeemed ones, called as we are to a high and holy calling in Christ Jesus, and be willing to turn from our idols of worldly attraction, to serve the living and the true God, and to wait for His Son from heaven, for His own Name's sake. Amen!

Does Christianity Pay.

Does Christianity pay, is the question in this cool, calculating, money-loving age? It seems a strange question to ask, in view of so much evidence as we see presented at every turn in our contact with the social

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condition of mankind around us in the world. We see the foaming, seething, surging, restless and corrupt current of human life that exists as a result of sin, and the rejection of Christianity, on the one hand, and in contrast to it, we have the calm, earnest, spiritual and happy lives of those who love the ways of the Lord, and delight in the diffusion of the truths of that Christianity which liberates men and women from the bondage of Satan, and sets them free to enter upon the true life which man was originally created, namely, to "glorify God and enjoy Him forever."

Here is a contrast, presented from God's Word, which is prominent for its contrasts. Enter not into the path of the wicked, and go not in the way of evil men. For they sleep not except they have done mischief, and their sleep is taken away unless they cause some to fall. For they eat the bread of wickedness and drink the wine of violence.

The way of the wicked is as darkness, they know not at what they stumble.

But the path of the just is as the shining light, which shineth more and more unto the perfect day. My son, attend to my words (the words of Christian truth and teaching), For they are life unto those that find them; and health to all their flesh. Keep thy heart with all diligence, for out of it are the issues of life. Ponder the path of thy feet, and let all thy ways be established (in the truth of God). Turn not to the right nor to the left, remove thy foot from evil. Prov. 4, 14-27. To this we may add a scriptural declaration with profit. Mark well its import, reader. Godliness is profitable unto all things, having promise of the life that now is, and that which is to come. 1 Tim. 4, 8. Do you believe this? If you doubt it, consider the re-

lative condition of those individuals, countries and nations that receive Christianity, and those who reject it, and then draw the contrast.

For example, take the drunkard, who shuts himself out of the kingdom of God by drink. Gal. 5, 21. He pours a thief into his body to steal away his manhood, stultify his conscience, rob him of his money, his health of body, and the welfare of his soul. What would pay best in his case? He has the sin of drunkenness upon him, and what will remove it? He needs the grace and godliness that Christ can give, if he will have it, and it will set him free to serve the living and true God. Will Christianity pay in his case, reader? Take any one sin, that is ruining body, soul and spirit, and what will meet it and put it away? Why, true Christianity, of course! What simpler and better cure for all the individual misery and sin in the world can we find than it? What is true of individuals is true of communities and nations! Where the more practical Christianity is found, there will be the more happiness in time, and the richer promise for eternity. As to nations, we know that where Christianity has a place in their borders, there is a vast difference as to general prosperity and happiness, from those where idolatry and superstition prevail. Compare England, Canada and the United States, where Christianity has a place, with China and India, where Buddhism, Mahommedanism and Confucianism prevail, and mark the difference in the condition of the people! Does Christianity pay in the light of this comparison? There is a difference, and a vast one, and what makes it? Christianity! Where does God's blessings and love rest most?

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cannot help but see it) between the light and profit of true Christianity, and the darkness and detraction of sin and error, why not do all in your power to encourage and practice it? Face this question fairly, note the reality, and then throw your life's efforts into the support of a living Christianity, and you will soon realize a profit in your own soul. If you are not yet a Christian, begin by accepting Christ as your Savior now, and then present Him to others, and you will find a new incentive in life, and a joy and satisfaction of which you had no conception while you were leading a life of carelessness and sin.

Why Not?

A Gospel Appeal.

Reader, are you saved? Are you reconciled to God through the atoning blood of His well-beloved Son? Have you peace with God through our Lord Jesus Christ?

If not, why not? These questions positively concern every son and daughter of Adam's race.

Your eternal condition for weal or woe hangs upon the issue which these questions involve! Reader, do not turn from these questions until you have settled with God their deeply momentous import. You must face it sooner or later, either in *time*, while grace extends its merciful offers, or in *eternity*, when judgment will demand its unerring penalties, and will you consider it now? Why not? In God's to-day of time, while His grace abounds, is the opportunity to settle

the crucial question of salvation; but if you put it off till His to-morrow of eternity, it will be to late! This immense problem of your eternal future condition must be settled now in time, and will you defer it, like one of old, to a "more convenient season," and by thus trifling with God, risk your eternal welfare? The convenient season never came to the Christ-rejector of old, and it will never come to you while you are a Christ-rejector. Will you accept Him now? Why not?

This is the condemnation, that Light has come into the world, and men love darkness rather than light, because their deeds are evil. John 3, 19. Are you a lover of darkness because of your evil deeds? Are you willing to clear your record in Gods' sight now, by the acceptance of His Christ as your Savior and Redeemer? Why not? You cannot afford to live without Christ, much less to die without Him. If you reject Him to the first death, you will have a second death in the lake of fire! Rev. 20, 6-15. O escape the much-to-be-dreaded second death now, by believing on Him whom God hath sent, that you may have eternal life as a present possession. Rev. 3, 16; 1 John 5, 13. Why not? Think of the four R's and their deeply solemn import. "1st, Ruin by the fall; 2nd, Redemption by the blood; 3rd, Regeneration by the Holy Spirit; and 4th, Reception by faith." Will you take time to consider these four R's, with their mighty freight of eternal interest just now? Why not?

You may be a "good living" moralist, and are moving along with the devils' complacent idea that you are all-right, that there is no need of getting alarmed about your salvation, that you are as good as those who profess to be Christians, and that if you do the

best you can through life, God will, at the end, balance your life's record by putting your good works into one scale, and your sins into the other, and mercifully strike a balance in your favor. What does God call your self-righteousness in His Word? Why "filthy rags." Is. 64, 6. Are you willing to take His estimate of your fine morality, and come to Him through the atoning blood of His beloved Son, and as you come, sing:

"Nothing in my hand I bring,
Simply to Thy Cross I cling,"

and allow Him to bring you as a poor wanderer, "Into His house of wine," into His banquetting house, with "His banner over you of love"; with the best robe of righteousness upon you; and the ring of ceaseless love upon your hand, that was ever ready to do evil; and the sandals of peace upon your feet, that were ever ready to walk in waywardness and sin. Will you cast your vain hopes of your own goodness to the winds, and accept what God says about you in His Word, as having a heart deceitful above all things, and desperately wicked who can know it. Jer. 17, 9. Also, that in you, that is, in your flesh, dwelleth no good thing. Rom. 7, 18. And that His Son came not to call the (self) righteous, but sinners to repentance. Matt. 9, 13; Mark 2, 17; Luke 5, 32. Also, that He came to seek and to save that which was lost. Matt. 18, 11. Will you believe this record of God concerning you, and accept His divine remedy now? Why not?

Perhaps you are such a sinner that Satan tells you that there is no redemption or hope for you, and you go on believing his lie, instead of believing that Jesus Christ came into the world to save sinners, of whom you may be chief. Will you accept what God says in

His Word, and act upon it now, and thus reject Satan's lie? Why not?

You may be connected with some religious organization, and conform strictly to its rules and regulations, yet when you think of death and judgment, a shrinking feeling of horror comes over you, for you know that it is appointed unto men once to die, and after this the judgment. Heb. 9, 27. And you are not sure, with all your religious living, that you are prepared to meet God as a judge. Will you consent to examine yourself on this question of death and judgment now, realizing as you do so, that every one must give an account of himself to God. Why not?

As you view a funeral cortege passing, and consider that your own may next be witnessed, as you have no stated lease of your life, do you feel fully prepared for the solemn event that will close your earthly career and settle your condition before God for all eternity? Are you willing to face these solemn questions now, and settle them with God? Why not?

Of all events that transpire in the lives of men, the great event of every life is when God's offer of salvation is accepted by faith, and when the Holy Spirit takes up His abode in the one who does accept God's own provision to meet his or her eternal need. Now, kind reader, we have just had a little talk over this great question, and, really, what do you think of it? Or rather, what do you think of Christ? Will you own Him as your Sacrifice and Saviour now, or will you put off His offers of grace and be forced to meet Him as a judge after death? To His sceptre, sooner or later, you must bow, for at the Name of Jesus every knee shall bow, of things in heaven, things in earth, and things under the earth, and every tongue

confess that Jesus Christ is Lord, to God the Father's glory! Phil. 2, 10-11. This is God's Word, telling of the future dominion of Christ. Will you confess His Name, and bow to Him willingly now, that you may have grace for your portion, or will you put it off until after death, and have judgment as your portion? Bow now in a day of grace, and all that God promises to His redeemed children will be yours: Reconciliation to God, with peace, joy and consolation in the Holy Spirit in this life, and an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for all who are kept by the power of God through faith unto salvation. I Peter 1, 4, 5. Best of all, we who believe shall be like Christ in glorified bodies, for when He appears we shall be like Him, for we shall see Him as He is. 1 John 3, 2.

But if forced to bow in judgment with those who now reject Christ, the lake of fire prepared for Satan and his angels will be your certain portion. There is no other way to settle this momentous question with God, but by accepting His Son as your Sacrifice and Substitute, and trusting in His atoning blood shed on the Cross of Calvary! Will you take God's way, and have a perfect and permanent salvation, one that will stand against all opposition to the end.

"Why not, why not, why not come to Him now?" May the Holy Spirit's power constrain you to believe in and confess Him now in the day of God's grace. Amen.

We close this gospel appeal with two plain declarations of God's Word, too plain to be mistaken, with a hope, dear reader, that you will well weigh and heed their import. God so loved the world (of mankind) that He gave His only begotten son, that whosoever

believeth in Him should not perish, but have eternal life. John 3; 16. He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life; but the wrath of God abideth on him. John 3, 36.

Under the wrath or under the blood, which ?
Solemn question !

The Need of This Time.

The great-felt need of this present time in the professed Christianity of the day, is spiritual growth. Christians should so live in the world that it may feel their presence by their lives standing out in bold contrast to its spirit and ways. That calm, restful attitude of soul which the carnal mind knows nothing of, and which has its source in God, and is the fruit of the indwelling of the Holy Spirit in the body of the Christian, is a contrast that the world feels and acknowledges, and without which the profession of Christianity is a mere name without substance. It is this inward spiritual life that gives stability, consistency and endurance to the outward form of our Christian pretensions, and more than that, it adds courage and energy to the path of testimony in which we may be called to walk, that speaks for God, and owns His claims upon us in preference to all others. As the Holy Spirit brings the Word of God into active power upon our hearts and consciences, the question with us will be, not what will be popular and "take" with men, but what will please God. 1 Thess. 4, 1.

If we seek to please Him in our conduct and ways, His Word becomes to us a welcome and ready guide,

and we adopt it in preference to any device of man, and without regard to the fear and pleasure of man.

St. Paul, in his first letter to the Christians at Corinth, asks: What? Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore; glorify God in your body, which is His. (R.V.) 1 Cor. 6, 19-20.

This indwelling power of the Holy Spirit produces a positive, earnest and firm out-going of our Christian life, quite in contrast to the vacillating policy of the mere man-pleasing professor, who seeks to slip along easy in his way, studying to gain favor with man, to make his Christian profession pay, to gain him a livelihood, without having to bear the burden and heat of the day. This easy Christianity, that lives on the fat of the land, that commands high salaries and sumptuous livings, because of a high standard reached in human attainment, is in strong contrast to the life and ministry of the Apostle Paul. His was a course of self-denial and suffering in the path of faithfulness, for where the Holy Spirit ordered and directed him to go he went, but where the Spirit "suffereth him not" to go, he went not as a rule, and he had the inward spiritual consciousness that he was in the path of obedience, which meant much to him. But policy toward man is often the rule now, instead of faith in and duty toward God, and an outward effort to catch the admiration of man, and present a grand statistical showing, is often studied and presented, instead of that inward upward spiritual attitude which God loves to see in His people, and that is ignored and set aside by the carnal, sensual mind. How is this spiritual attitude

of soul to be attained? may be the question with those who desire it. The first thing is an earnest longing in the heart for it, and then a willingness to comply with such conditions as will conduce to it. Earnest, secret prayer and meditation over the Word of God, for God loves to see His people look into His Word in a spirit of obedience, and will reward those who honor Him in the study of that Word. Then, a regulation of the daily walk and conversation in conformity to the Word, that unhindered communion and fellowship with God the Father, and God the Son, may be preserved as a source of inward strength and comfort in the daily path, and this will be witnessed within by the approval of God the Holy Spirit, who acts on the conscience, to approve of what we do according to the Word, and to disapprove of what we do contrary to that Word. John writes: Truly our fellowship is with the Father, and with His Son Jesus Christ. I John 1, 3. This fellowship is the possible portion of every believer, and is a prominent condition conducive to spiritual growth.

Occupation, with Christ is an object of the heart, is another condition very helpful to a high spiritual standard.

It is natural for us to have some object to engage the affections and draw out our love, and if it is not going out upon a heavenly object, it will rest upon some earthly one that will sooner or later pass away, as that is the destiny of all that the natural eye looks out upon. How important to have a permanent object upon which to fix our chief regard, and Jesus Christ is the same, yesterday, to-day and forever! If He have His true place in our hearts, our spiritual attitude will be approved of God, and the tone of our Christian

life be more what God expects of those who profess to love and serve Him.

Some may deride this kind of teaching as chimerical and imaginative, but it is the most realistic that the mind of man can grasp and entertain, if a living faith is in exercise under the prompting energy of the Holy Spirit. It is the most enduring because it is the result of eternal life in the soul, that has its rewards in eternity, where the changing aspects of time cannot come. May it be the desire of every earnest soul to attain to it for Christ's sake, who purchased it at the great cost of giving Himself to die, that guilty man might believe and live forever. Amen!

Definiteness in Spiritual Things.

In our conceptions of spiritual realities, there should be a definiteness that admits of no cloudy hesitancy, no beating around to arrive at conclusions, but a spiritual grasp that speaks of an unimpeded action of the Holy Spirit within us, as he seeks to take of the things of Christ and show them unto us. John 16, 15. None but one in whom the Holy Spirit dwells can definitely grasp the things of Christ. A mere intellectual conception of scriptural statements is not a spiritual entering in of the right meaning of what God has revealed in His divine Word. God as Father is therein revealed, through the work of God the Son, and the force and profit of this revelation can only be entered into and possessed through the working power of God the Holy Spirit. The one in whom the Holy Spirit dwells ungrieved only can enjoy these precious

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conceptions. Take, for example, that word, For ye are dead, and your life is hid with Christ in God. Col. 3, 3. To the sinner such a statement is pure foolishness. He has no spiritual power to make it intelligible, and he at once rejects it. The spiritual man accepts it as a fact that he can enjoy, because he has the spirit to reveal to his understanding, a condition into which he has entered, as that Spirit, who is ever ready to do His work, has no fleshly hindrances to impede his action, and will give a right understanding of what this scripture means.

When the sinner, by the Holy ; Spirit, sees his lost condition, as God's Word declares it, Eph. 2, 12, and by that same Spirit grasps the fact that Christ died for the ungodly, Rom. 5, 6-8, he then owns by faith that He died for him; receives the truth that he is saved, and has the Holy Spirit to guide him into all truth, John 16, 13, and give him the right knowledge of the Truth. The inability of sinners to understand the Truth of God, in their efforts to grasp it intellectually, often leads them to disbelieve it entirely, and that is why we have so many learned infidels. Failing to realize the comforts of salvation through their intellectual efforts, and coming to the Word in the pride of intelligence, instead of that meekness of spirit which owns a sense of need, they have no relief from the Word of God, as their pride of heart has kept the Holy Spirit from using the Word to meet their need, by showing their true condition as sinners; also, hinders it presenting Christ to their souls as the One whose atoning blood alone can wash away their sins, and give the needed peace with God the Father.

Pride of heart and intellect has often been the device of the devil that has prevented the Holy Spirit

from giving men a true, definite sense of their need, that it might be met in Christ. Pride of every kind is from Satan, and that of the intellect is the most dangerous. Any thing that gets possession of the heart of man serves as a barrier to prevent the Holy Spirit from applying the Word of God to meet his need. Pride of heart, of purse, of person, of abilities, of family pedigree, of nationality, in short, of any kind, are all the results of Satanic occupation of the heart, just to that degree that they gain a power over and place within the mind. Satan has power largely to control the human mind in its natural state, and when his thoughts take root in the mind of man, they produce certain conditions which characterize the individual. For instance, when a person is drinking into his mind a constant stream of lies, of which Satan has plenty at hand to suit everybody, he will soon hate the Truth, and resist its entrance into his mind in every way. A confirmed novel reader has no relish for the saving truths of the Bible. Satan has effectually located his lies in such a mind that he shuns every place where the gospel of a Savior's dying love might reach him, and when he does chance to hear it, his mind is so fortified by fables, that the saving truth cannot interest him.

Hence, fiction reading, I repeat, is a natural opposition to the gospel of Christ, and every true Christian is in a duty-bound responsibility to oppose it on the ground of his redemption-relationship to God. Every natural characteristic of the human mind is a barrier to the saving truths of God's Word, just to that degree that it controls the heart and actions of the individual. Take the love of money as another natural bent of the human mind, and what more tyrannical principle can

actuate it? Is it a wonder that it is denounced "in the Word of God as the root of all evil? 1 Tim. 6, 10. Money as a circulating medium is a convenient agent in the business of life, but when Satan can succeed in locating a love for money in any mind, he has a mighty lever to produce a sordid, selfish and miserable condition in that mind, that is a stern barricade against the entrance of the salvation of Christ, which alone can produce true happiness and joy in this world, and glory and delight in the world to come. The love of ardent spirits, of tobacco, of opium, of morphine, of strong tea or coffee, of gluttonous indulgence in the use of necessary food, or intemperance of every kind, are all Satanic agents to produce misery in the life of man, and a condition opposed to any conception of the truth of God's Word which the Holy Spirit might seek to apply to the salvation of the soul so affected. Is it a wonder that there is so little effects seen from the ministry of God's Word? Those who labor in the Word and doctrine need the long patience in which Christ is waiting, that they may labor on in hope that their labors be not lost, but that they may bring forth fruit unto God, and in this they are encouraged to be not weary in well doing, for in due season they shall reap if they faint not. Gal. 6, 9. Why is it that there is such a lack of clear conception of the teachings of God's Word, and a want of definite rendering of those teachings by many of the Lord's people who engage in His work? Is it not because they ignore self-denial by indulgence in fleshly lusts which war against the soul? 1 Pet. 2, 11. All kinds of selfish, fleshy indulgence, some of which we have here mentioned, hinder and grieve the Holy Spirit in His office work in the heart, and prevent Him from taking of the precious

things of Christ and presenting them to the believer, and as a consequence, the soul suffers from the unholy war that is carried on against it by this fleshly indulgence, and as a consequence, too, the truth of God cannot have its purifying effect on those thus indulging.

Anything we can do as Christians to aid the Holy Spirit in His offices of Comforter and Teacher within us, will tend to our growth in grace, and to our delight and joy in what God has revealed. And what can we do to in any way assist Him in His work? The first thing we can do, we can mortify the deeds of the body, Rom. 8, 13, put off our old man with his deeds, Col. 3, 9, and put on the new man, renewed in righteousness and holiness of truth; verse 10. We can allow Christ to have His true place in occupation and service, and this as the Holy Spirit works unhindered within us. The majority of Gods' people are so occupied with their personal affairs and interests, that they only can, with great difficulty, lift their hearts up to God and to Christ, as a momentary relief from the pressure that is upon their spirits, and step forth by faith into the pure atmosphere of God's Presence, where there is fulness of joy and blessings forevermore. And when they do this, their grasp of spiritual things will be clear, the Word of God will have its desired mission in their hearts and consciences, and their lives will be fruitful in the things of God.

If we would be direct and explicit in our Christian efforts in any way, we must shake off the fleshly hindrances that clog our spirits and depress our lives, that we may go forward in the liberty of the Spirit, as He seeks to lead us out into the rich possibilities which God has for us to enjoy by faith, even into the

green pastures, and by the still waters, of His own spiritual supplies and quiet rest, which He has for those who are willing to live for and receive them. Amen!

Extract from a Letter to a Brother Inclined
to Universalism.

* * * The time must soon come with each of us when we will be called to step over the margin of Time into a never-ending Eternity; and the question is, What is the ground of our hope as we are called into the presence of a God who is both Love and Light as to His divine nature, essence and substance. How have we treated His beloved Son, whom He sent into the world to save sinners? Is Christ to each of us a Savior by trusting in His atoning merits, or is He yet a Judge to us, who will mete out the righteous wrath of a sin-hating God? He must be one or the other to every one, for he that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, for the wrath of God abideth on him. John 3, 36. If we are willing to receive God's Word as such, and as a revelation of His will, and that in simple faith, we ought to receive it as unmixed with any craft or device of man, which he may invent to avoid the responsibility of owning God, not only as a God of Love, but as a God of Justice and Righteousness, and who will by no means clear the guilty. Ex. 34, 7, but will reward every man according to his works; Matt.

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16, 27. Do not allow any one to persuade you that there is no hell or lake of fire, or that there is no devil, or that there is no eternal punishment, for God's Holy Word declares that all these do exist, and we must believe it rather than men.

The lake of everlasting fire was prepared for Satan and his angels, Matt. 25, 41, and wicked men get that doom as born in sin, or as under the old Adam headship, if they do not believe on the Lord Jesus Christ, the second Adam, that they may be saved from the second death, which is the lake of fire. Rev. 20, 14.

The word hell, or "hades" (Greek), or "sheol" (Hebrew), clearly means a place of separate spirits, and before Christ rose from the dead, it was paradise for the saved, and tartarus for the unsaved; but the lake of fire becomes the final doom of the wicked after the White Throne Judgment. Rev. 20, 15.

What would God be without His attributes of Justice, Righteousness and Judgement? Surely He would be a very inconsistent God if He did not indicate His divine character by an exhibition of His righteous wrath upon all who despise and reject the offer of His beloved Son as the Mediator between God and man. Man is both dead and lost until he is quickened and saved, by believing in the atonement which Christ made for sin on the Cross. Jesus said, when here on the earth, that He came to save that which was lost. Matt. 18, 11.

As an evidence of the total depravity of the natural man, we read in God's Word, that the heart of man is deceitful above all things and desperately wicked, who can know it? Jer. 17, 9. The Apostle Paul measured himself as a natural man when he wrote, I know that

in me, that is, in my flesh, dwelleth no good thing. Rom. 7, 18.

A man's eternal condition must be settled with God in this life. There can be no action or change of a man's mind after death. There is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest. Eccles. 9, 10.

There is no action of the Holy Spirit after death to lead men to repentance, for in the place where the tree falleth, there it shall lie. Eccles. 11, 3. It is all important to understand that now is the day of salvation, now in this day of grace is the time to exercise a saving faith in the Lord Jesus Christ. The advocates of universal salvation cannot claim to be taught by the Holy Spirit, as He will not teach any one contrary to God's Word, for it was by the operations of that Spirit in the minds of faithful men that enabled them to write the scriptures.

For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. 2 Pet. 1, 21.

To deny God's justice and righteousness is to set aside His Holiness, and to do that practically cancels His Love. Men in a spirit of fleshly sympathy say, "I do not believe that God would create people to doom them to eternal suffering in a lake of fire. Such a God as that would never do me." That kind of sentimentalism will only suit those who have no sense of responsibility before God. The honey of grace is very well in its place, but unless it be tempered by the salt of responsibility, it is of little or no value. God can be gracious, because He is holy and righteous, as well as all-powerful. He has revealed His true character in the Person of Christ, and in that to meet man in his

abject need. In Romans, chap. 5, we learn what Christ is for man. When we were yet without strength, in due time Christ died for the ungodly. Verse 6.

Here are two very lame conditions we are in as natural men. Without strength and ungodly! Where is the boasted human goodness in the light of this scripture?

But God commendeth His love toward us, in that while we were yet sinners, Christ died for us. Verse 8. So we are to be saved as sinners if we are saved at all. Christ came to call, not the (self-) righteous, but sinners to repentance. Matt. 9, 13; Mark 2, 17; Luke 5, 32.

This is not palatable to ~~the~~ nice, moral human nature, that feeds on moral ethics, and expects salvation through the craft of human invention. Much more being now justified by His blood, we shall be saved from wrath through Him.

For if when we were enemies we were reconciled to God by the death of His Son, much more being reconciled we shall be saved by His life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement or reconciliation. Verses 9-11.

Here we see that it is only the blood of Christ that can shield the believer from the wrath of God that is coming upon all who reject the offer of salvation through the blood of Christ.

Do Universalists and Unitarians really trust in the atoning blood of Christ, dear brother? No, they do not! If they did they would have the indwelling presence of the Holy Spirit to guide them into all truth, John 16, 13, and to take of the things of Christ and show them unto them. Verse 15. But not having

the Holy Spirit, they must necessarily worship the Lord in vain, teaching for doctrines the commandments of men. Matt. 15, 9; Mark 7, 7. My advice to you is to study the scriptures for yourself! Do not allow any man to lead you away into rank error, for the time is coming when God will test everything in the light of His own Word, and will reject and punish everything that would blind and hinder a right understanding of that Word.

The interview between our Lord Jesus Christ and Nicodemus, a learned Jewish teacher, brings out the necessity of being born again, before a man can see or enter the kingdom of God.

The contrast between the birth of flesh and that of Spirit is strongly presented, and our Lord emphasizes His words with, Marvel not that I say unto you, ye must be born again. John 3, 3-7. This was a puzzle to Nicodemus, who was as good a pattern of fleshly morality as we can find now; men who think, in their fleshly presumption, that they are good enough without this new birth. It is mentioned once more in scripture: Being born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever. 1 Pet. 1, 23. The new birth is brought about by the declarations of the Word of God, in showing the sinner his lost condition, his need of a Savior, and pointing him to Christ as dying for his sins on the Cross, and rising again for his justification, according to the scriptures. 1 Cor. 15, 3-4; Rom. 4, 25. So we see that it is by believing the Word of God, as the Holy Spirit brings it home to our hearts to meet our needs, that the new birth is brought in. Man in his natural condition is brought into contrast with the enduring character of the Word of God: For all flesh

is as grass, and the glory of man as the flower of the grass; the grass withereth, and the flower thereof falleth away; but the Word of the Lord endureth forever. 1 Pet. 1, 24 25. Those who pass their lives in ministering to their flesh, and to fleshly lusts that war against the soul, chap. 2, 11, will soon fade away as the grass, and as the flower of the grass, and leave behind them no record or testimony for God. But they who are born again of the living Word and the Holy Spirit, will endure forever as the Word of God endures, and their record and testimony will live after them when they go to be with their Lord.

They that are after the flesh, do mind the things of the flesh, but they that are after the Spirit, the things of the Spirit. For to be carnally-minded is death, but to be spiritually-minded is life and peace. Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. So, then, they that are in the flesh cannot please God. Rom. 8, 5-8. Here is the story told out plainly, and verified over and over again in the scriptures. Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of his flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. Gal. 6, 7-8.

In Romans 3, 10-18, we have a faithful photograph of the natural man, as portrayed by the Holy Spirit, through the Apostle Paul. Out of Christ there are none that doeth good, no not one; none that understandeth none that seek after God; and so on, ending up with, There is no fear of God before their eyes. Is this not a horrible picture for nice, moral and religious flesh to consider? Oh, dear brother, this theme of

contrast is strong between those out of Christ, under the old Adam headship, with its total depravity, and those in Christ in the new creation, with a perfect standing as accepted in God's beloved Son, having redemption through His blood, the forgiveness of sin, Eph. 1, 6, and yet men, calling themselves ministers of God, leading on congregations, will have the effrontery to deny the total depravity of man, and attempt, by their philosophy and vain deceit, to patch up poor human nature, and to seek for it a standing before God in the flesh.

In answer to their efforts, God has declared that He will have war with Amalek, which is a type of the flesh, from generation to generation. Ex. 18, 16.

These plain, stern realities are not enough touched upon by ministers of the present day. It will not do to be to plain, they say, for fear of driving rich, respectable sinners away, who pay well to support the church expenses. The financial padlock keeps many a man's mouth shut that ought to be opened to declare all the counsel of God, as did the faithful Apostle Paul. Acts 20, 27. Courageous men are needed these days, who are willing and determined to stand by the whole truth, and leave the consequences with God. Souls are going to the lake of fire for lack of faithful dealing, and those who ought to faithfully warn people to flee from the wrath to come, are soothing their followers into unbelief of God's Word by denying the sure judgments of God upon the wicked, as that Word declares. Bear with me, dear F——, for being tedious on this line of effort, for I do realize the grave importance of having right views and understanding of God's Word, and it becomes doubly needful when the welfare of immortal

souls are hung in the balance. I long to see you delivered from every vestige of unsound teaching, and your faith founded wholly upon the Word of God, unmixed with any garbled views of poor, weak, erring man.

P.S.—The above letter was written and intended for the private reading of a brother in the flesh, but the writer presents this copy, with the hope that it may prove a warning word to many a soul needing it.

The Home as a Christian Institution.

It is a very important theme for meditation: the value of the home as instituted by God, from which testimony for Himself may flow forth into the world. The Christian home is one of the bulwarks of Christianity in the world. In the home we live out our life with unrestrained freedom. In our public life we are more or less restrained, but in the home we show just what we are, and for this reason we delight to manifest what we value as we have received it from God.

We give scope to our regards or preferences at home in a way that we cannot in any other place, and our Christian life is developed in its richness because of the unhindered liberty which the Holy Spirit has in the application of the truth of God to meet our spiritual needs. We go out from home after having digested and been strengthened in what we believe and delight in, refreshed for the work God has for us to do. As we freely partake of physical nourishment at home, so ought we to feed our inner life upon spiritual food, and as temporal nourishment strengthens our bodies to do duty in outward life, so the well-digested spiritual

food will enable us to witness for God in any line of service He may call us into. So the home becomes an expression of what our life really is! We prove this as we enter the homes of others, and find their very atmosphere speaking out of what their inmates are. The ordering of a house will tell for weal or woe, for as a rule, where cleanliness and good taste are the characteristics, they speak of well-ordered and pure minds as an evidence that God's Word has been received and is bringing forth its fruit in their lives.

If we are really Christians, our homes will be silent expressions of that fact, and they become local institutions from which emanate a speaking influence and testimony for God.

A strong characteristic of a Christian home is the family altar, at which the song of praise, reading of God's Word and prayer, rise up daily to a throne of grace, as a memorial of God's daily care and expressed love towards the inmates of that home. A professed Christian home without the family altar is devoid of one of its substantial supports and daily means of communion with God, and the felt enjoyments of His Presence. Christ has a place in our home in a very substantial sense, if daily family worship is maintained.

The expression of thanksgiving at the family table is another prominent evidence of a Christian home. If this is omitted, how very soon a spirit of unconcern and carelessness with regard to God's claims upon us comes in, and we soon receive His bounties with the careless ingratitude of worldlings, and even of the beasts that perish. Then, the expressions of natural affection as an inward evidence in the soul of God's work by the Holy Spirit, should be seen, as well as other evidences of the softening power of true spiritual

life, to resist the neutralizing energy which Satan constantly exerts against the testimony of Christian homes. May God give us grace, as His children, to maintain the true spirit of devotion in our homes, that Christ may really have a place in our family circle in such a marked way, that our children may grow up in the nurture and admonition of the Lord, and go out from our homes as speaking evidences of what they have been nourished under and taught in a Christian household. If as Christian parents we discharge our responsibility to our children as God requires of us in His Word, Eph. 6, 4, we can commit them to Him with perfect confidence, when they go forth into the world to battle with its negative influences, its snares and its sins, which they will be obliged to do, more or less. There is a strong tendency to shun the devotional expression of what we profess as Christians, and we need watchfulness to maintain a testimony for Christ in our homes, and if done in the power of the Holy Spirit, we will be kept from a lifeless routine which is really tiresome, and we will be able to enjoy a freshness in our home Christianity that will conduce to growth in grace, and real advancement in spiritual life. Amen!

The Office Work of the Holy Spirit.

John 14: 16-17-26; 15: 26; 16: 7-14.

This is emphatically the dispensation of the Holy Spirit. Since the day of Pentecost, He has been upon the earth, indwelling the bodies of true Christians, and the Church collectively, that is, when true believers in Christ have been gathered to His Name.

When the Lord Jesus Christ was upon the earth,



He represented God the Father, and came to do His work. Not My will but Thine be done, Matt. 26, 42; Luke 22, 42, was His obedient attitude to the Father. He was the Comforter to His own when He was here with them, but in the expectation of going away from them, He leaves them the promise of another Comforter to be with them in His absence. He tells them in words, expressive of His love and deep concern for their welfare, I will pray the Father, and He will give you another Comforter, that He may abide with you forever. Not a transient resident, but a constant one is the Holy Spirit, in the body of the true Christian. John 14, 16-17; Rom. 8, 9-11-15; 1 Cor. 6, 19. He was to be to them a Teacher. But the Comforter, which is the Holy Ghost, whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. John 14, 26.

When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceeds from the Father, He shall testify (bear witness, R.V.) of Me. John 15, 26. He would reprove the world, when He came of sin and righteousness, and of judgment. Of sin, because they believe not on Me; of righteousness, because I go to the Father, and ye see Me no more; of judgment, because the prince of this world is judged. When the Spirit of Truth is come, He will guide you into all truth; and He will show you things to come. He shall glorify Me: for He shall receive of Mine, and shall show it unto you. All things that the Father hath are Mine; therefore, said I, He shall take of Mine and show it unto you (declare it (R.V.); announce it (J. N. Darby)); will tell to you (Young). John 16, 8-15.

We have it plainly declared in the above-quoted scripture, that the Holy Spirit is a Comforter, Constant Resident, Teacher, Reprover, Guide, Prophet and Steward or Grand Almoner of all that the Father hath given to the Son as heir of all things. Heb. 1, 2. How valuable to us, as believers in Christ, that we understand what the varied and important aspects of the work of the Holy Spirit are. As a rule, He is not known and recognized by God's people, even in a small degree, as He ought to be. We are safe in declaring that all real work for God that is done through the servants of Christ on the earth, as instruments or vessels of execution, is prompted and energized by the Holy Spirit in some way. When a sinner gets the first glimpse of his lost condition as a natural man, it is the Holy Spirit that makes him feel his need. If he hear the Word preached, or read it for himself, that he is dead in trespasses and sins, Eph. 2, 1; that he was shapen in iniquity and conceived in sin, Ps. 51, 5; that he has a heart that is deceitful above all things and desperately wicked, who can know it, Jer. 17, 9; that he must be born again before he can see or enter the kingdom of God, John 3, 3-7, that there is none righteous (as natural men), not one, and (here follows man's natural photograph), with no fear of God before their eyes, Rom. 3, 10-18; also that in him, that is, in his flesh, dwelleth no good thing, Rom. 7, 18; and that unless, at the White Throne Judgment, he is found written in the book of life, he will be cast into the lake of fire, Rev. 20, 15. All this, and much more concerning the position and doom of the sinner, he must receive, as the Holy Spirit acts upon his spirit.

* "Line upon line, precept upon precept; here a little and there a little," justifies the emphasis of repetition in the rendition of the truth.

and understanding to constrain him to believe it. If he realize that if in Christ he is a new creature (or in a new creation), that old things (the first Adam life and standing) are passed away; behold all things are become new, 2 Cor. 5, 17; that he has eternal life by believing on the Son, instead of the wrath of God abiding on him, John 3, 36; that as a child of God he has before him by faith an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for him, 1 Pet. 1, 4; it is through the power of the Holy Spirit he is able to realize it, and rest in the promises as they are presented in the Word of God. Everything that is received from God by faith is made a reality by the power and energy of the Holy Spirit. The whole grasp of the things of God, as He has revealed them in His divine Word to the believing heart, is energized and established by that blessed Spirit, as He performs His office-work as Teacher and Comforter within the child of God. From the very first thought in the mind, showing the need of a Savior, to a poor sinner, until he is brought to the glory in the resurrection, every step in the divine life that he has taken in his pilgrimage through this trying world has been ordered and energized by the Holy Spirit, as God's divine Vicar and Representative, even to the care of the believer's body after he "departs to be with Christ, which is far better" than to remain in this world of elements and strife.

And what is the responsible attitude of the child of God to this Divine Person who indwells his body, which has become the temple of the living God? Manifestly to keep the earthen vessel clean and free from the polluting power of sin, for we have the assurance of the Holy Spirit in earthen vessels, that the excellency

of the power may be of God, and not of us. 2 Cor. 4: 7. What a wonderful thing to have God working in us; both to will and to work for His good pleasure. (R.V.) Phil. 2, 13, and that, too, by the power of the Holy Ghost! The study of prophecy, which requires enlarged and unhindered spiritual grasp to enter into and enjoy, as well as to appreciate its delightful displays of the office-work and power of our glorious Lord and Head, Jesus Christ, can only be carried on in our minds through the power and energy of the Holy Spirit.

Only a spiritual mind, in a clean body, in which the Holy Spirit dwells ungrieved and free from hindrances, can be at leisure to grasp the deep things of Christ, and His wonderful works, whether of the past, the present, or the future, as the Word presents them to our astonished gaze. To make the office-work of the Holy Spirit more simple and definite, we will look for a moment at the respective attitude of the Three Divine Persons in the God-head, as their respective characters are revealed in God's Word. While they are the great Three in One, as to existence, purpose and unity of manifestation, yet each has a distinct office in the great work of creation, redemption and government.

Thus, the Father's self-existent Being from all eternity comprises all the divine qualities and attributes in Himself, even without action or manifestation in any form, as He is the divine incomprehensible Fountain of all things that have a godly character for good and blessing. As the great, infinite I AM, He is both Love and Light, as the essential qualities of His very existence. His attributes of will, wisdom, omniscience, (all-knowing), omnipresence (all, or everywhere, pre-

sent); and omnipotence (all-powerful), are adjunctive in character to His self-existent, divine qualities of light and love, and to these we may add His mercy, forbearance, long-suffering patience, kindness, goodness, truth, justice, righteousness and sovereignty, all existing in Him as components of divine character, as God the Father. As Father, He is the Author and Originator of all good and blessing toward mankind. Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. James 1, 17.

This, briefly told, is the attitude and character of the Father as an eternal, self-existent God, as having all things in Himself, to dispense and dispose as He will, and any conceptions which we may have of His holy, divine character, we must receive them from the Word of God; as the Holy Spirit shines upon and applies it to our hearts and understandings. And as God is a Spirit, and they that worship Him must worship Him in spirit and in truth, John 4, 24, it follows that no mortal eye can see Him and live; yet He has condescended to reveal Himself in the Person of His only-begotten Son, whom He hath appointed heir of all things; by whom also He made the worlds.

Who being the brightness of His glory, and the express image of His Person, and upholding all things by the Word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on High. Heb. 1, 2-3.

It has pleased the Father that in the Son all fullness should dwell, For by Him were all things created
 * * * And He is before all things, and by Him all things consist.

And having made peace through Him by the blood of His Cross, by Him to reconcile all things unto Himself, by Him, whether they be things on earth, or things in heaven, the Father thus furnishes in the Son, Col. 1, 16-20, a full expression of Himself, that men may see in the Son what the Father is, after they are brought nigh by His precious blood shed on Calvary, through the faith given them, as the Holy Spirit works within to do God's pleasure through the election of grace.

And as what the Father is in His self-existent attitude of divine excellence, so is the Son in the manifestation of all the Father is, and through Him the Father has so fully revealed Himself, that we learn of the Father as we consider or study the works of the Son. As Creator of all things, we see the power of the Father displayed, in all its wondrous ways, by the Son in His exhibition and execution of the Father's divine will, for in creation, as in redemption, He done the will of the Father, as the great Executor of all the grand designs and purposes which He had purposed for His own glory. As Redeemer of mankind, he left the realms of the eternal glory which He had with the Father before the world was. John 17, 5, and came into the world, and took hold of the seed of Abraham as the Incarnate One, Heb. 2, 16; also took the form of a servant to do the Fathers' will in carrying out the Father's purposes in grace, in answer to His love to the world of mankind. John 3, 16.

In reply to Philip's request, Lord show us the Father and it sufficieth us; Jesus said, Have I been so long time with you, and dost thou not know Me, Philip? He that hath seen Me hath seen the Father; how sayest thou then, show us the Father? Believest

thou not that I am in the Father, and the Father in Me? The words that I say unto you, I speak not from myself, but the Father abiding in Me doeth His works. Believe Me that I am in the Father and the Father in Me, or else believe Me for the very work's sake (R.V.) John 14, 9-11. Here is abundant evidence from His own mouth that He was a full expression of the Father as to the work He performed on the earth, and as to the expression of the Father's will, He declares, I can of myself do nothing; as I hear I judge; and my judgment is righteous, because I seek not Mine own will, but the will of Him that sent Me. John 5, 30. Again, For I came down from heaven; not to do Mine own will, but the will of Him that sent Me. Chap. 6, 38.

And when, in the garden of Gethsemane, the shadow of the Cross fell upon His heart in anticipation, He would, if it were the will of the Father, have the cup of suffering pass from Him; He exclaims, Father, if Thou be willing, remove this cup from Me: nevertheless, not My will but Thine be done. Luke 22, 42.

We see that in every aspect of the mission and office-work of the Son, the Father shone forth, whether in the great work of Creation before He came to earth, or after His Incarnation, He wrought out redemption, and thus expressed the Father's love for the world of mankind, and His own love for His Church, yet it was as the great Executor of all the Father was and is, as to carrying out His divine purposes, for His own glory and the welfare, happiness and exaltation of mankind, the highest type of His creation.

The scope of the office-work of the Son of God is indeed an almost boundless one, and this brief reference to it is simply to present a few points of its

peculiar aspect, to identify it as His own, and we might enlarge upon it very profitably, showing how, as Son of God and Son of man, He will carry on the accomplishment of the Father's purposes in judgment and righteous rule in the age to come, after He descends from heaven with the shout and trump, to take His Church up to be ever with Himself. 1 Thess. 4, 16-17. This descent for the Church will close this interval of grace and mercy in which He is now, and has been since the day of Pentecost, taking out a people for His Name. Acts 15, 14. But as we have seen in the beginning of these meditations that He would send the Comforter, the Holy Spirit, after He would go to the glory, to carry on the great work on the earth, which He had before announced to His own He would perform, that was, to build His Church, as we have seen. And as He did the Father's will and work, when He was on the earth, so now is the Holy Spirit completing the great work which the Son promised He would do, having laid the foundation on the Apostles and Prophets, Himself being the chief corner stone. Eph. 2, 20. As Christ has laid the foundation of His Church, it is by the working of the Holy Spirit in the souls of men that they are brought to the knowledge of the Truth, and built into the Church, which being fitly framed together, groweth into a holy temple in the Lord, in whom children of God are builded together for a habitation of God in the Spirit. (R.V.) verses 21-22. Not only does the Holy Spirit indwell the individual Christian, as we have seen, but the Church collectively, as it is represented by its members as they are gathered to the Name of Christ, their Living Head.

And when the Lord comes to take up His Church to ever be with Himself the Holy Spirit will leave the

earth, and be taken out of the way, so that the man of sin, the wicked, may be revealed, whom the Lord shall consume with the spirit of His mouth, and destroy with the brightness of His coming. 2 Thess. 2, 39.

The presence of the Holy Spirit on the earth while the Church is in pilgrimage, hinders the full manifestation of sin as personated in the man of sin, as it will be after the present dispensation of the Church closes, and the 70th week of Daniels' prophecy sets in, which will be the time of Jacob's trouble, though a remnant of the Jews will be saved out of it. The Holy Spirit is so fully the Vicar of Christ on the earth that He takes care of the believer from the moment he trusts in the atoning blood and finished work of Christ for him on Calvary, until he is brought into resurrection-life complete, with body, soul and spirit, to enjoy the presence of Christ forevermore.

What a comforting reality for the child of God to enjoy, as he realizes that the Holy Spirit has control of all his interests from the moment he trusts Christ for salvation, and as he enters into the reality of this wonderful fact, it becomes his delight to serve in the ranks of the redeemed to the glory of Him who bought him with the matchless price of His own precious blood, and has made saving provision for the path all along the way, as well as at the end of his pilgrimage in this world. Truly the Lord's own may say, We have a goodly heritage; our lines have fallen in pleasant places. Ps. 16, 6. He maketh us to lie down in green pastures; He leadeth us beside the still waters; He restoreth our souls; He leadeth us in the paths of righteousness for His Names' sake. Yea, though we walk through the valley of the shadow of death (this

world), we will fear no evil: for Thou art with us; Thy rod and Thy staff they comfort us. Ps. 23, 2-5. And as God's redeemed children, may we realize that the love of God is shed abroad in our hearts by the Holy Spirit given unto us, Rom. 5, 5; and that as a daily portion, we can have peace, joy and consolation in the Holy Spirit to the end of life's journey. Amen!

Man as a Free Agent.

Is man a free moral agent? Can he do as he pleases? These are pertinent questions that require earnest consideration before we render a decided answer, in order that inquiring minds may have a basis upon which to rest. At the outset of our attempt to solve this much-debated question, we will assume, what every rational mind must concede, that there are two great agencies of power and influence constantly at work in the world upon the minds of mankind. God is pressing His claims of salvation upon the attention and service of men and women, through the instrumentality of His Word and the Holy Spirit, as they set forth the atoning work of Christ on the Cross of Calvary. On the other hand, Satanic agency is at work through the medium of the flesh, the corrupt world, and the unseen powers of darkness, in order to hold mankind in the chains of that natural depravity in which he is born into the world. All men and women are prisoners under the dominion of one or the other of these two great ruling powers. Man as born into the world under the natural headship of Adam, is dead in trespasses and sins. Eph. 2, 1. And

why? Because as born under the curse of sin, he is born in a condition of death, for the wages of sin is death, Rom. 6, 23, and he is thus in a lost state, until quickened and saved by the power of God in the gospel of Christ. Rom. 1, 16. Now, the question arises, Was man born in this condition of death by his own free will or agency? Of course not, we must admit. How is he to obtain deliverance from this bondage of sin into which he is born? Is he a free moral agent, strong enough to deliver himself? Nay, verily! Some strong, irresistible power, stronger than the one that holds him in his present bondage, must come in to rescue him. Who is able to overcome the usurper, that went into Eden and lured into sin and consequent death, the first parents of the human race? Who but the Lord Jesus Christ, whom God sent into the world, to go into death and rise out of it, and then deliver them who, through fear of death, were all their lifetime subject to bondage. Heb. 2, 15.

Man, therefore, is Satan's prisoner until God rescues him, and then he is God's prisoner as the Apostle Paul was, after God arrested him on the road to Damascus to persecute Christians. Eph. 3, 1; 4, 1; Phil. 1, 9; Acts 9, 3-9. If a man is a prisoner in either case, and that he certainly is, where does his free agency come in? He was born into the world, and held under Satans' death dominion (for Satan holds the power of reath) until God, by His preached Word, as applied by the Holy Spirit, wrought a desire in him for salvation, and gave him the faith to trust in, or believe on, the Lord Jesus Christ that he might be saved. Until God, by His Word and the Holy Spirit, convinced him of his lost condition, and gave him, by faith, a sight of his Savior dying on Calvary to meet his

need as a lost sinner, and gave him the eternal life that is in His Son. for he that hath the Son hath life, 1 John 5, 12, man was bound in the bondage of unbelief and sin, so that being released by a stronger Man than that one who held him in bondage, he must necessarily remain a servant or prisoner to the One who delivered him.

This is logic that cannot be set aside! Then, the question arises, where does man's responsibility come from? How can God hold man accountable, and punish him, for being in a condition into which he was born in the world, if man has no free will to accept or reject God's salvation that He has provided, as he (man) chooses? This seems like a very reasonable question indeed, at least to all who have little or no knowledge or regard for the paramount supremacy of God's sovereign power and grace. Yet God is a Sovereign "who possesses the highest authority without control." (Webster.) This sovereign position is declared in His Word. What shall we say, then? Is there unrighteousness with God? God forbid! For He saith to Moses, I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion. So then, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. * * * Thou wilt say then unto Me, Why doth He still find fault? For who withstandeth His will? Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, Why didst Thou make me thus? Or, hath not the potter a right over the clay from the same lump to make one part a vessel unto honor, and another unto dishonor? (R.V.) Rom. 9, 14-21. The sovereignty of God is paramount to the will of man. God calls and elects man to salva-



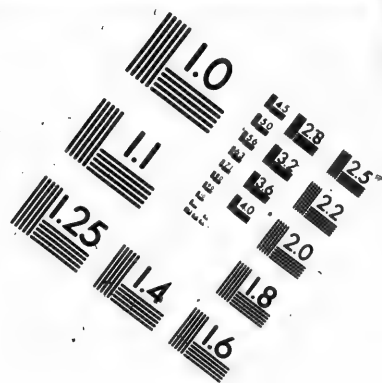
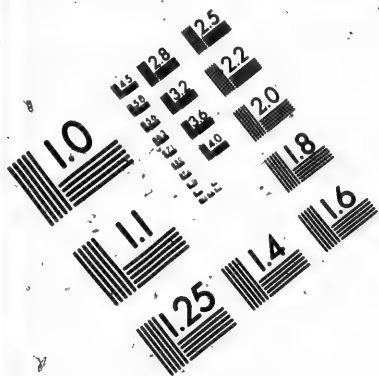
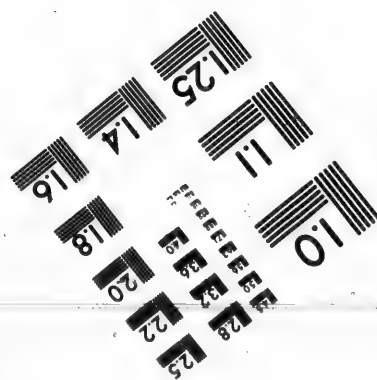
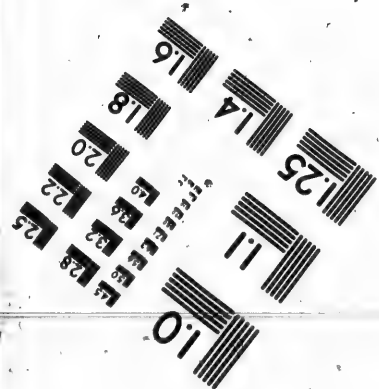
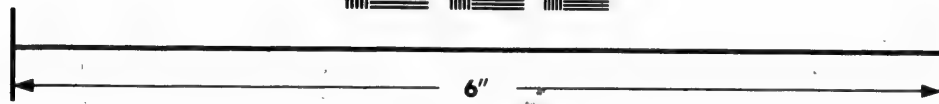
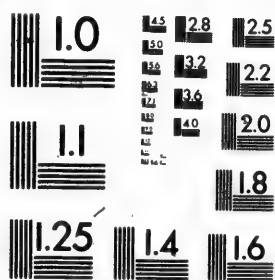


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tion; man does not elect to be saved of his own free will. Man, without the constraining energy of the Holy Spirit, would not come to God, for Satan would prevent him from accepting Christ, were it not that the Holy Spirit gave man the choice and power to accept what God offers him in Christ. Christ says to man, Come unto Me all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls. Matt. 11, 28-29. You may ask, why present such an invitation as this, if the sinner has no power to choose or refuse? The reply to this is in the form of another and more searching question. Who gives man the power to respond to this divine call? Has he the inherent disposition and power within himself, or is he constrained and empowered by one apart from his own nature, that is so sure to go the wrong way?

Man is born unto trouble as the sparks fly upward. Job 5, 7. Satan is the author of trouble, and man is born into the world under his power, and remains under it until Christ, a stronger than Satan, deliver him by the power of the Holy Spirit and the Word of God. The Psalmist wrote: Behold, I was shapen in iniquity, and in sin did my mother conceive me. Ps. 51, 5. What was true of King David is true of all, and man with his naturally deceitful heart, Jer. 17, 9, has no natural love for God, and a superior spiritual force to his natural depravity is required, to convince him that he is a lost sinner, and must have a Savior to rescue him from the mire and pit of original sin, and present him to God as a trophy of a Savior's dying love. This is man with all his boasted power, to choose or refuse salvation at will, while the Holy

Ghost is always ready to accompany the Word preached to convince and convert the soul who yields to His sovereign power. It is recorded of Toplady, author of "Rock of Ages," that "he keenly perceived that the boasted free will of Adam's apostate seed struck at the sovereignty of Jehovah, so that fidelity to God's truth constrained him to expose and resist it, in the energy of a vigorous spiritual manhood." Gospel Magazine, of May, 1899.

God will have the glory of saving every one whom He receives, and when the sinner is constrained by sovereign power and grace to receive the salvation provided for him in Christ, and is brought by a living faith, which is the gift of God, to believe with the heart unto righteousness, and confess with the mouth unto salvation, Rom. 10, 10, he will be saved. If we give God His place in the work of our salvation, we will have no disposition, or desire, to take any glory to ourselves in that salvation, by the exercise of our own free will, or care to speculate on the merits of the "free agency" of man.

"Under the Sun."

The very unique and suggestive scriptural expression, "under the sun," carries with it an import worthy the attention and examination of the most astute and critical, as well as reverent, minds. And why? Because it bears in its range of meaning the whole scope of human conception and experience, as pertaining to the natural life of man. In that very remarkable book of the Bible, "Ecclesiastes," it occurs 27 times, and

always in connection with human experience as lived in the old Adam condition of man.

Closely associated with this expression "under the sun," is that of vanity of vanities," which is used 35 times in the same book. Now, this is very significant to the meditative mind. As the former term measures the extent of nature's grasp upon the life of man, so the latter determines the character and results of that life, with unerring certainty.

King Solomon was placed in a position which enabled him to test the first Adam life in its most favorable and attractive aspects, but as he had asked wisdom of God above everything else, that he might rule a great people with judgment and equity, God granted him his wish. And God said unto Solomon, Because thou hast not asked for riches, wealth or honor, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself that thou mayest judge My people over whom I have made thee king: wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honor, such as none of the kings have had that have been before thee, neither shall there any after thee have the like. 2 Chron. 3, 11-12. This wisdom and knowledge which God gave King Solomon enabled him to test and discern the real character of everything "under the sun," or within the range of nature as affecting human existence under the headship of the first Adam. And what is the result of this test of the king? "Vanity of vanities, all is vanity," begins his detailed experience; Eccles 1, 2; and "vanity of vanities, all is vanity," chap. 12, 8, ends up his most elaborate treatise on the great variety of aspects of which human life can be estimated; and the final clos-

ing is: God shall bring everything into judgment, with every secret thing, whether it be good or whether it be evil. Verse 14. Why refer to this theme just at this time of life, "under the sun?" Because of so many boastings and exaltations of human nature to be heard on every hand, by which many are deceived, and by which God's revelation is unheeded and denied, of what man really is in His sight and estimate. "Filthy rags" is God's estimate of man's boasted righteousness, Is. 64, 6, and having "a heart deceitful above all things and desperately wicked, who can know it," Jer. 17, 9. This is as to his natural goodness and his heart, while his full photograph is taken from head to foot in Rom. 3, 10-18. His throat, his tongue, his lips, his mouth, his eyes, and his feet, are all employed in a shockingly disreputable way as a result of the working of the Adam life as under the sun and true to its nature.

His throat, an open sepulchre; his tongue uses deceit; his lips cover the poison of asps; his mouth full of cursing and bitterness; his eyes have no fear of God before them, and his feet swift to shed blood. Who will attempt to deny this faithful character-photograph of man in nature, apart from the restraining power of grace and truth? Again, "from the sole of the foot to the head, there is no soundness in it, but wounds and bruises and putrefying sores." Is. 1, 6.

Here is man under the scrutiny of God, and where is there any standing in the flesh before Him? There is none, for they that are in the flesh cannot please God. Rom. 8, 8. And as to right discernment, the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.

But he that is spiritual judgeth or discerneth all things, yet he himself is judged (or discerned) of no (natural) man. 1 Cor. 2, 14-15. Reader, we leave this question of natural, human goodness with you, and ask yourself in the presence of a just and holy God, is there really anything in it, and you will be constrained to give a clear reply in the negative.

The saving merits of Christ is the one answer to all the boastings of the natural heart of man. If we would stand faithfully for Christ, we must take God's estimate of what the old Adam nature is, and judge it as being vanity under the sun, and seek, by God's grace, to live out the new, eternal life which we have in Christ above the sun, or above the power of the old nature that always brings forth vanity and vexation of spirit. Everything done under the promptings of nature, apart from the sanctifying power of the grace of God, bears the stamp of vanity upon it, and vanity is from its root pride, and pride is from the devil. All kinds of pride, whether purse pride, personal pride, social pride, political pride, military pride, religious pride, or anything that the natural man exalts himself in "under the sun," must have the ban of self-judgment applied to it, if we would grow in the new life and the things of God, which is the glorious privilege of the children of God. Within with Christ, walking in the Spirit, and bringing forth its gracious fruit of love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance, stands out in strong contrast to the without with Satan in the spirit of the world, bringing forth the works of the flesh, which, as being "under the sun," must meet with a thorough self-judgment by us, or God will of necessity judge us and chasten us, that we may be cleared of that

which will drag us down if allowed, and hinder our spiritual growth in the things of God. May we faithfully choose that which pleases Him. Amen.

Worldly Conformity.

Rom. 12: 2; 1 John 2: 15.

"What is my attitude toward the world," is a question that may well be asked by every honest child of God, who desires to faithfully serve the Lord who has bought and redeemed him by His own precious blood, shed on Calvary's Cross. In order to intelligently answer this question, we need to consider what a Christian is, and the character of the world amid which he moves. While in the world, moving amidst its busy scenes, he is not of the world. John 17, 14-16. The world lieth in the evil one. (R.V.) 1 John 5, 19. And the true Christian has been delivered out of the power of darkness and translated into the kingdom of the Son of His (God's) love. (R.V.), Col. 1, 13.

The world as ruled by Satan is made up of the lust of the flesh, the lust of the eye, and the pride of life, 1 John 2, 16, but the Christian is called out to deny ungodliness and worldly lusts, and live soberly, righteously and godly in this present world. Titus 2, 12. Again, Christians are enjoined as strangers and pilgrims to abstain from fleshly lusts that war against the soul. 1 Pet., 2, 11. Here we have the Christian placed in direct antagonism to the world as under Satan's rule.

Before he "passed from death unto life," he was at home while in contact with the spirit of the world, but now he breathes another spiritual atmosphere ; he draws vitality from another fountain-head, and the things and lines of thought with which he was once delighted, and in which he revelled and consumed his precious time, he now dislikes and forsakes, and as he is guided by the Holy Spirit, instead of by the flesh, he desires to walk so as to please God, 1 Thess. 4, 1, instead of to serve his own lusts and pleasures. As he grows in grace and in the knowledge of our Lord and Savior Jesus Christ daily, 2 Pet. 9, 18, he views with aversion and even disgust the carnal tastes and practices which actuate worldly minds, and delights in those things which satisfy the spiritual man within, and which harmonize with the new life into which he has entered as a new man in Christ Jesus. The great schemes of human invention and aggrandizement with which worldly men advance their own selfish interests, and exalt themselves in the sight of their follow-men to draw out their praise and admiration, the true Christian quietly withdraws from, and is content to seek the path of retirement in spirit from the great world that has the ban of God's judgment upon it.

But this may be objected to as being a very unique and peculiar kind of Christianity, one that but few are willing to accept and put into living practice. Granted, and yet God in His Word calls His people a holy priesthood to offer up spiritual sacrifices, holy and acceptable to Him through Jesus Christ. 1 Pet. 2, 5. Also, they are a royal priesthood, to show forth the praises of Him who hath called them out of darkness into His marvellous light. Verse 9.

Further, they are strangers and pilgrims in the

world, and are called to abstain from fleshly lusts, which war against the soul. Verse 11. The Christian is, therefore, by virtue of his new creation place in Christ, necessarily in a peculiar attitude spiritually toward the world, and virtually separated from it in a positive sense, having hopes and promises before him, to which the world and worldlings have no claim, and never can have in their attitude of distance by wicked works. And this place of separation is not merely a negative one of standing apart in the strength of one's own assumed self dignity and egotistic importance, but one of positive identity with Christ, whom the world rejected, and who is now at God's right hand in the heavenlies. The moment that a soul believes on, and owns Jesus Christ as Lord, to God the Father's glory, that moment he breaks his union with the world, before and in the sight of God, and what is before him thenceforth is a path of faith and testimony in the world, which necessarily leads apart from the course of that world that ends in judgment and Satan's doom, which is the eternal fire prepared for the devil and his angels. (R.V.) Matt. 25, 41. This is God's own sentence upon all who reject the offer of salvation provided for mankind in the gift of His only-begotten Son, that they who believe on Him might not perish, but have eternal life. (R.V.) 1 John 3. 16. What is worldly conformity doing for the Christianity of to-day? It is dragging down the standard of profession which God requires His people to maintain, to the low carnal level of the world, and seeking to corrupt their minds with the acceptance of a man-made theology, based upon legal morality which seeks to establish the flesh in an acceptable place before God, contrary to His Word, which declares that by the deeds of the law

shall no flesh be justified in His sight. Rom. 3, 20. Many of the Lord's people, by conforming to the ways of the world, think that they can win it to Christ by so doing, but instead of bringing it up to God's standard, they simply lower their practice to suit the debased standard of the world, and thus defeat the object for which they make the sacrifice to win the world's favor. There is so much of the world's machinery, patronage and politics, mixed with the Christianity of the present day, that they who desire to prove faithful and honor God, are hindered by the worldlings and empty professors who are admitted into fellowship, and as a consequence, one of the great objects of Christianity on the earth is defeated, viz., the maintenance of a faithful testimony for God. If we would be "epistles known and read of all men" of the truth as it is in Christ, we must take the place of faithful testimony for God, and this means necessarily a separation from the course and spirit of the world through which we are passing. We cannot be faithful witnesses for Christ while conforming to that condition of things which rejected and crucified Him. The world is as truly guilty of His murder to-day as it was when it nailed Him to the Cross more than eighteen centuries ago, and the ban of God's judgment rests upon it with the same unerring certainty, awaiting the sure consummation of its sentence, when He whom it despised and rejected, will return to execute that sentence, upon all who are identified and satisfied with the present order of things existing in the world as opposed to God. The character of the world has not changed in God's sight, and it is very important that His believing people understand this, and regulate their lives in accordance with this attitude of the world toward the

Risen Son of God. He is the same rejected Man to-day as when He was ruthlessly seized and nailed, through hands and feet, to the Cross, and suspended between heaven and earth, a spectacle to the world, to angels and to men. And as we earnestly enter into this deep-toned reality, how it does rebuke all that sickly sentimentalism, that claims that the world is growing better, and that in defiance of the solemn truth that "wicked men and seducers wax worse and worse, deceiving and being deceived." 2 Tim. 3, 13.

Men talk glibly about the great achievements and possibilities of "progress" as affecting the moral status of the world, and laud with an air of complacency the Fatherhood of God and Brotherhood of Man, without drawing the sharp, positive distinction between the world without and the children of God within, which He presents in His Word. 1 Cor. 5, 13. It is only those who are redeemed by the blood of Christ that can, in the spirit of adoption, cry Abba, Father! Rom. 8, 15. It is because we are sons of God that He hath sent forth the Spirit of His Son into our hearts, crying, Abba, Father; Gal. 4, 8. Is this the accepted attitude of the world, and worldlings, before God? No! It is Universalism, with its unholy mixture of the precious and the vile, to apply the terms "Fatherhood of God" and "Brotherhood of Man" to the saved and the unsaved alike. Rather apply the term that the Lord Jesus Christ applied when He was on the earth, to those without: "Ye are of your father the devil, and the lusts of your father it is your will to do." (R.V.). John 8, 44.

There is no sentimental flattery in a statement like this, but a plain declaration of the facts as they exist before God. The Lord Jesus drew the line faith-

fully between those within and those without, and are we privileged to compromise that line and produce an unholy mixture of what He has separated? Faithfulness to our God, brethren, demands that we maintain the standard of the Truth as revealed in His Word, and if we do this faithfully, we can count on Him to stand by us and bless our efforts as we set forth His truth. As spirituality is the great lack in the Christianity of to-day, how can we expect to grow in spiritual stature if we reject and fail to honor what he presents in His Word? The secret of spiritual growth and power is the unhindered action of the Holy Spirit in the one who desires to grow in spiritual things, and it is the privilege of every true Christian to have the ungrieved presence of that Spirit within his earthen vessel, and there is no respect of persons with God. The presence and operations of the Holy Spirit does not depend upon the intellectual status of the believer, but on the devotional attitude of the soul before God, and this makes the attainment of spiritual growth and power possible for the humblest Christian, and it is upon each individual that enters upon a new desire and effort for spiritual improvement that the growth of the whole will depend. While intellectual gifts and scholastic attainments may conveniently serve in the outward ministration of the inner spiritual life of their possessor, they are in no wise necessary to the inward enjoyment of that life in the presence of God. As we are dwelling upon individual responsibility in this matter of separation from the world, how far can we carry it profitably into practice is the crucial question for us to consider. An iron-clad exclusiveness breeds an egotistic reserve that kills the practice of Christian love and condescension, and bars out obedi-

ence to the mandate to, as we have opportunity, do good unto all men, especially unto them who are of the household of faith. Gal. 6, 10. The true Christian can well afford to be genial and condescending above all others, because of the large place of privilege and blessing into which he is brought, having all things in Christ, with rich and precious promises; with an indwelling power of enjoyment of what it pleases God to endow him beyond all human conception, because it is divinely bestowed and kept alive in the soul through the unhindered activities of a living faith in a risen, glorified Christ, the operations of the Holy Spirit, and the power of God's Word. It is the possession and activities of these blessed privileges that marks the true Christian off, and separates him from the worldling and world, and whether he will or not, he is brought into a perfect attitude or standing in Christ as a permanence that cannot be set aside, and the recognition of this, with a conscious sense of it in the soul, will produce a state or walk and conversation that will speak for God and Christ in a world that rejected Him, and that really stands opposed in spirit to God our Heavenly Father. 1 John 2, 15-16. And here we may suggest practical helps to produce this attitude of individual separation from the spirit of the world. First of all, there must be encouraged in the soul a deep desire to attain to a higher state of grace. 2 Pet. 3, 18. This desire can be encouraged by prayer and meditation, by reading the Word of God, and by reckoning in the place of death, the old man with his fleshly lusts and pleasures, which oppose the work of the Holy Spirit in taking of the things of Christ and presenting them unto us. Also in occupation by faith, with Christ where he is in the presence of God, with a long-

ing to go to be with Him, and thus drawing upon Him the needed strength to stand against temptation, and to do those things that please Him in the way. A habit of reading books containing the Truth of God in its various aspects will aid much in producing this most important result: Conversation on what we read and enjoy, with a view of instructing others, is also a fruitful aid to spiritual growth, and a habit of pure thought on themes of spiritual interest tends to purify our hearts and lives, and fortifies us in the Truth, for "whatever purifies, fortifies also the heart." A healthy attitude of soul-separation from the world need not produce asceticism or a monastic spirit in us; on the other hand, we can associate freely with the world in the needful intercourse of life, presenting a cheerful influence that will speak of the sunlight of reconciliation to God, and the peace that passeth understanding which garrisons the heart in Christ Jesus. But when the Christian strikes hands with the world and worldlings, in any of its great schemes of reform, apart from God, with a hope of changing its character and status before Him, he makes a move which he cannot expect God to sanction, and which the sooner he abandons, the better it will be for him and all with whom he is intimately associated. The world in its present sin-bearing condition, cannot be altered while under the rule of Satan, its god and prince, and that will not cease until He comes whose right it is to reign, and who will tread all enemies under His feet, even Jesus Christ.

The world is growing harder and less susceptible to the genial, softening power of gospel truth; is becoming more selfish and settled upon a material and money basis, and statistical returns are accepted even in the Christian organizations of the day as an evi-

dence of a prosperous condition, instead of the inward spiritual growth, God-ward, of the individual members which compose the bulk of Christian profession, and which is God's standard of prosperity of His work on the earth. The love of God is less manifest in the majority of His professedly believing people than is the cold, hardening spirit of the world, and this state of things should speak to every spiritual mind as an incentive to faithfulness, and an earnest, watchful attitude against the spirit of the world, and incites to a closer intimacy in fellowship and communion with our risen glorified Lord, while we consider Him who endured such contradiction of sinners against Himself, lest we grow weary and faint in our minds. Heb. 12, 3. Christ Himself is indeed the strength and stay of the faithful heart, and true fidelity to Him is the surest motor of a right separation from the spirit and current of the world, and a sure guaranty against its wiles, corruptions and ultimate doom. May the Lord give His own people that clear-sightedness and spiritual discernment so needful in these closing days, for the coming of the Lord draweth nigh. Jas. 5, 8. The first exhibition of power from on high will be the descent of the Lord Jesus to this earth, to call forth, with the voice of the archangel and the trump of God, His sleeping members, and change the living ones; that this corruptible (the dead in Christ) may put on incorruption, and this mortal (the living, waiting saints) may put on immortality, that death may be swallowed up in victory. 1 Thess. 4, 16; 1 Cor. 15, 5-4. Glory be to God for this grand consummation of the glorious triumph over death, and over him who holds the power of death, even the devil!

As the crisis approaches which will decide the

eternal condition of the saved and the unsaved, we may with profit look at some of the signs which indicate its nearness as Scripture presents them. When the Lord was on the earth instructing His disciples concerning the closing days of this dispensation, He spake a parable unto them: "Behold the fig tree and all the trees; when they now shoot forth ye see and know of your own selves that summer is now night at hand. So likewise, when ye see these things come to pass, know ye that the kingdom of God is night at hand." Luke 21, 29-31.

What is the meaning of this parable? Simply this: "the fig tree" is the Jewish nation; and "all the trees" are the contemporary nations that existed at the time that the Jews were in Palestine in their prosperous days, before their dispersion, Babylon, Syria, Mesopotamia, and others; now that the Jews are returning to their ancient inheritance, and are active in the restoration of Jerusalem and other ancient landmarks, "all the trees," as the other nations are designated, are showing signs of resuscitation by building railways, and affording facilities for the immigration of a numerous population to carry out God's great plans, which the prophetic records of His own revealed Word declare must be fulfilled.

God will be true to Himself and to the carrying forth of His own divine purposes, and may His own believing people now on earth look to Him for the needed wisdom, for "the wise shall understand," that they may persevere in warning the wayward to flee from the wrath to come, and to keep themselves unspotted from the world. Jas. 1, 27.

May His grace be given abundantly to all who truly desire to be faithful to their high and holy calling in "these last days" for His own Name's sake.

What About Dancing? Is It a Sin?

Before we consider the above question, we will refer to the "no harm" plea that is so often set forth to excuse a number of time-killing practices to which people betake themselves under the pressure of leisure, and a strong desire to please themselves. Satan never invented a more subtle plea for getting poor deluded mortals into his service than this "no harm" plea. Under this plea, he brings people into the dancing hall, the card party, the billiard room, the theatre, and into the public resort for indulging in the use of intoxicating beverages, and other haunts of vice. Under this plea he enters the wedge of indulgence, which when driven home by persistent practice, saps out the life, and hurls both soul and body into eternal perdition.

It is in the unguarded moment of self-complacent ease that he thrusts the thought of "no harm" into the minds of those he seeks to lead astray, and when he gets them chained to some Jehu of destruction, he loads them with the bondage of his service, and one prominent branch of that service is dancing.

The young devotee of pleasure has willingly listened to some older head than his (or hers) in the utterance of "Oh, it's certainly no harm to dance," and away he (or she) goes to the dancing hall, to kill the precious time, the use of which he will at some future period be obliged to render a strict account of to God, his Maker.

His time is dissipated in a whirl of unrest, and while his mind has suffered the invasion of that which hardens his heart against wholesome, serious reflection, his body has been subject to the strain of sleep-

less, nervous exhaustion, and he suffers a general weariness of both mind and body which is decidedly harmful, despite the beautiful "no harm" plea to which he had listened so readily. Any practice that produces harm or injury to body or mind is decidedly sinful, every sane person will admit. This is the human, reasonable aspect of the case; but there is a higher and divine aspect to which we must bow, as we consult the revelation which God's Word presents. It sets forth certain practices which are called the works of the flesh, to wit, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresises, envyings, murders, drunkenness, revellings and such like, that they who do such things shall not inherit the kingdom of God. Gal. 5, 18-21. Now, what is dancing but revellings and such like? Any practice that bars us out of the kingdom of God is certainly a sin! And here we have this favorite amusement, classed in God's estimate with the penal crime of murder, for we must remember that the Apostle Paul was writing to the Christians at Galatia through the inspiration and dictation of the Holy Spirit.

No person of a sane mind will deny that dancing is a work of the flesh, and they that sow to their flesh shall of the flesh reap corruption, while they that sow to the Spirit shall of the Spirit reap life everlasting. Gal. 5, 8.

Reader, let us look this matter squarely in the face; let us not gloss over sin with the sugar-coated plea of "no harm," in the indulgence of anything that God's Word forbids, for everyone must give an account of himself or herself to God.

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Hold to the Old Lines.

If ever there was a time in the history of our glorious Christianity that faithfulness to Christ was required, it is to-day! There never was a time in the history of the Church, since she began her pilgrimage at Pentecost, Acts 2, 47, when God's believing people needed more to hold fast the faithful Word with greater tenacity than now. We give the emphasis of repetition to this important thought, and will emphasize it further by adding, that there never were so many "inventors of evil things," never so much plausible cunning, subtlety and craft at work as at the present; never so much formality and routine; so much outward effort to catch the eye of man; so much set forth in which the flesh can assume so much religiousness, and palm off for the real thing that which is such veritable sham; and so much done under a form of godliness that lacks the power and energy of the Holy Spirit, who alone is God's Vicar on the earth, as well as the Comforter and Teacher of His believing people.

Jesus Christ is the same yesterday and to-day and forever, Heb. 13, 8, and He does not need the polish and inventions of man in the revelation of Himself to the children of men, but is made known in simplicity and godly sincerity, through the embodied Word, of which He Himself is the Center and Soul, and the Holy One in whom God can reveal Himself as Light and Love to those who, in the day of His power, are made willing to receive Him. These are the crucial questions of to-day: Do we need the evasive inventions of the present day to assist in making known the gospel of our risen, glorified Lord? Do we need the specula-

tions of Higher Critics, or the moral ethics of humanitarians, in the exposition of the Word of God, that we may accept it more readily as the light to our path and the lamp to our feet? Let faithfulness to the Living God respond to these very searching, pertinent questions.

The Apostle Paul was jealous over the saints at Corinth with godly jealousy, * * * lest by any means, as the serpent beguiled Eve with his subtlety, their minds should be corrupted from the simplicity that is in Christ. 2 Cor. II, 2-3.

This same Satanic subtlety is alarmingly prominent in the world to-day, working under the cloak of sanctity, and covertly denying the fundamental principles and landmarks of our common faith, by substituting flimsy pretensions of human inventions instead of the plain truth, and lulling people to sleep with the opiates of moral training, instead of seeking to rouse them from their death-sleep in nature, by the tocsin notes of a living gospel, and by the power of the Holy Spirit and the Word of God, point men and women to "the Lamb of God that taketh away the sins of the world." They that are out of Christ are lost until they are saved, Matt. 18, 11; Luke, 19, 10, are dead in trespasses and sins until they are quickened into life, Eph. 2, 1; are condemned already until delivered by the power of God, John 3, 18; are under the wrath of God until they believe on the Son of God, verse 36; are under the power of darkness until translated into the kingdom of the Son of God's love, (R.V.) Col. 1, 13; are in a perishing condition until they have eternal life by believing on the only-begotten Son of God, (R.V.) John 3, 16; they love darkness rather than light because their deeds are evil, verse 19; and are

spiritually dead until they pass from death unto life, John 5, 24; 1 John 3, 14; all this because man in the first Adam believed the lie of Satan and disobeyed God, Gen. 3, 4. It is these old lines of God's divine, revealed Truth that the "new theology" of human, moral ethics and flesh-reform is trying hard to neutralize and set aside, and which we, who have believed and have been accepted in Christ by the Father, Eph. 1, 6, are responsible to maintain at all costs, leaving the consequences to God. May we faithfully respond to this responsibility, for His Name's sake.

Is Novel Reading Profitable for Christians?

For the time will come when they will not endure the sound doctrine, but having itching ears, will heap to themselves teachers after their own lusts, and will turn away their ears from the Truth, and turn aside unto fables. 2 Tim. 4, 3-4 (R.V.)

The spiritual food suited to the people of God, to nourish and strengthen their inner spiritual life, is found in the living Truth of God's own Word. They cannot grow and be established in a consistent Christian life without it! Sound doctrine is just as needful for the sustenance of a healthy spiritual existence, as good wholesome nourishing food is for a vigorous healthy, physical body. When people turn aside from good, plain, nourishing food, and feed their bodies on pastries and stimulating dainties, they will soon lose their relish for good food, and live puny, weak, languishing lives.

The same rule holds good as to the upbuilding of a sound, healthy, spiritual status. When God's chil-

dren, all true Christians, turn away from the wholesome, sound doctrine of God's own life-giving Word, and turn to the fables and lies (for such are novels) of sickly, imaginative minds, they must expect to live sickly, dwarfed and unprofitable lives for the Lord Jesus, who bought them and redeemed them by the no less price than His own atoning blood on Calvary's Cross. This thesis cannot be honestly denied and set aside. Every sane, conscientious mind must accept and own its reality, and only a mind energized by Satanic suggestion will deny and reject it. When sound doctrine cannot be endured, there will be a desire to have the mind filled (for nature abhors a vacuum) with that which will suit their lustful condition, and the unmitigated trash that loads the shelves of the average book stores of the day is bought and devoured as evidence that the itching ear is being satisfied by yarn-huxsters, who will continue to spin their spider-webs of iniquity (for error is iniquity in God's sight), so long as there are silly flies who are willing to pay for being entangled therein. It is an axiom that ever holds good, that truth and error cannot occupy the same mind at the same time. There will be war between the two necessarily, and if there is place given to one, the other must be rejected. There can be no healthy compromise between them, and the true Christian, as led by the Holy Spirit, will ever rejoice in the truth and reject the error. The obedient spiritual mind relishes only food which the Holy Spirit dictates and presents, and who will presume to assert that a novel, or any sickly, sentimental production of a fleshly mind, is the work of the Holy Spirit in the mind of the writer. It would be blasphemy, pure and simple, to admit, as well as to utter, such a thought,

and God will hold His people responsible for what they listen and give credence to, as well as to what they utter and set forth in any way. It is most astonishing that professed Christians, who have taken the name of Christ upon them, and who seemingly delight to sing of that Name as dearer to them than any other name, should spend their precious, valuable time in reading and taking into their minds, the lying details of Satanic suggestion, found in the novels and sentimental inventions of minds void of a sense of responsibility to God, as every fiction writer must be.

Every one is responsible for the kind of influence he (or she) exerts in the world, and any one who deliberately sits down and writes a long yarn of fabrication, positively stating that such and such and such things happened, when they never took place at all, only in the Satanic cogitations of his own diseased brain, is guilty before God for the utterance of arrant falsehood, and will have to answer to God for that positive sin as a liar! A lie is a lie, whether uttered in a few rough, deliberate sentences, or presented in a finely-clothed, polished, extended series of sentimental effort, and every honest child of God will seriously consider his or her responsibility to God the Father, for Christ the Son's sake, to repudiate and reject such polished falsehoods, instead of receiving and poisoning his mind with the intricate thread of falsehood therein contained. The religious yarns which fill the Sunday school libraries are only baits to lead the minds of the children into grosser fiction reading, and the leaders and managers of Sunday schools of the day will be required to render an account of their lack of faithfulness, in allowing the enemy of souls to creep in with his religious fiction, to lead away the minds of the chil-

dren and youth from the positive Truth of God. There is enough wholesome, entertaining reading to be found in the truthful, authentic accounts of the lives and sufferings of the Church's heroes and heroines, to fill the Sunday school libraries, without taking in the fine-spun yarns of sentimental writers, who are ever ready to put forth their sickly fabrications, so long as people are found foolish enough to pay them for their imaginative falsities and God-dishonoring productions. May God save our children from the whirlpool of religious fiction, as well as all other kinds of sentimental error.

Aims in Life; or, What Do We Live For?

So then, brethren, we are debtors not to the flesh to live after the flesh, for if ye live after the flesh ye must die (or are in the way of death); but if by the Spirit ye mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, these are the sons (and daughters) of God (R.V.) Rom. 8, 12-14. For none of us liveth to himself; for whether we live, we live unto the Lord; whether we live, therefore, or die, we are the Lord's. Chap. 14, 7-8.

Our life is characterized by the kind of spirit we are of, and by the unseen power that acts upon us to produce a visible, tangible existence. If we are true Christians (not merely nominal professors), we have the indwelling of the Holy Spirit, 1 Cor. 6, 19, to lead us into all truth, and to give us an inward discernment and right conceptions of life. Life is made up of thoughts, words and actions, and it is through this triune medium that our existence is known and characterized.

in the world. Thoughts and conceptions are generated by the inner promptings of the kind of spirit that bears rule within us, and by the power of that with which we come in contact from without. We think and we speak or write out our thoughts, and act accordingly, and these reveal the kind of life that we are living within, and speak of the power that produces that life. If the spirit that worketh in the children of disobedience, Eph. 2, 2; prompts our inner life, our thoughts, words and acts will be perverse, and opposed to that which pleases God, and is for the good of our fellow-men; but if the Holy Spirit has power to bring Christ into rule in our hearts, the out-working of our life within, will tell for God and for the welfare of man. Every well-ordered mind will have aims in life or objects for which to live. It should be the prominent aim, for all who take the Name of Christ upon them by belief and profession, to so live Christ that their daily existence should be a speaking evidence of His controlling power within them. "Is this possible?" you ask. Why not? The Apostle Paul could truthfully write, For me to live is Christ, to die is gain. Phil. 1, 21. What was possible with him is possible with any and every true Christian. God is no respecter of persons. He does not call upon us to do that which He cannot carry us through, if we trust in Him to do it. If we are subject to His divine will, so that He can work within us, both to will and to work of his own good pleasure, (R.V.) Phil. 2, 13, we may be sure that He will enable us to work out, or show forth, a life pleasing to Himself, and so glorify Him in our bodies, which are His. It is for this we are created, and it should be the chief aim of our lives, while He leaves us in the world, to respond to His expectations,

and we may rest assured He will not only give us the inward consciousness in our souls of His own divine approval by the way, which is very precious indeed, but will, at the end of the journey, minister unto us abundantly, an entrance into the eternal kingdom of our Lord and Savior Jesus Christ. 2 Pet. i, 11. What higher aim in life can we have than to glorify God, and what higher purpose than to live for Him? Let our hearts reverently consider the reply to this solemn question. We may have a variety of aims to engage our hearts from a fleshly standpoint, but none with so potent a claim upon us as this.

Young men and young women, in laying out your plans for the future, and your aims in life, do not forget that God has His claims upon you, and that you owe Him the inner place in your heart and affections, and that the inmost sanctuary of your very existence should pulsate with ready activities and responses toward the Father and His Son Jesus Christ, to whom you are indebted for your creation and redemption, and for all the blessings and privileges which you enjoy day by day in the way. Let it be a constant habit of soul with you to go out in a spirit of true gratitude and thanksgiving for the many mercies and blessings which a Father's loving heart constantly bestows, and remember that He loves to hear the praises of His people, for whoso offereth praise glorifieth God, and to him that ordereth his conversation will He show His salvation. Ps. 50, 23.

May this be your aim and object in life, dear reader, for Christ's sake. Amen.

The Strength of the First Temptation.

Reader, will you sit down with me, and let us think and ponder over together some of the wonderful things which God has revealed in His own Word? We are living in a world of sin and human misery, and coming in a daily contact with the evidences on every hand of human disobedience and broken law, and we ask the earnest question, why is this so? If we turn to God's Word, we learn the reason why. We learn that at one period of man's history, there were none of these evidences of unrest, misery and sin that now exist in the world. We learn that God created all that is useful and desirable which we see in the world, and pronounced it good. Gen. 1, 26. He then created man in His own image, in the image of God created He him; male and female created He them. Verse 27.

After man was created, God pronounced His work very good. Verse 31. The addition of man to the creation already in existence, gave the crowning importance to the whole, for God appointed man as ruler and governor over the creation. He had brought into existence, and commanded him to multiply and replenish the earth. Verses 28-30. Man's creation in the image of God is clearly the spirit-aspect of man's existence, for God is a Spirit, and they who worship Him must worship Him in spirit and in truth. John 4, 24. The soul and body aspect of man's creation, we find set forth in these words: And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. Gen. 2, 7.

We have seen that Dominion or governmental power was connected with the divine image or spirit aspect of man's existence, Gen. 26-30; for government and control is a prominent attribute of the spiritual side of man, because it is the godly power connected with the image of God in which man was created. Man has, therefore, spirit, soul and body, 1 Thess. 5, 28, and in connection with the formation of his body, and the in-breathing of the breath of life to constitute man a living soul, we have provision made for the bodily existence of man on the earth. In connection with this soul and body aspect of man's existence, we read, And the Lord God planted a garden eastward in Eden, and there He put the man that He had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also, and the tree of the knowledge of good and evil. Chap. 2, 7-9. Here is given, not dominion as before, but provision for the lower aspect of his life; also the trees by which God would command, circumscribe and control man's desires of body and soul.

And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die. Verses 16-17. Here we have a law given, defining the limit of man's indulgence of his bodily desires; a bound set that he cannot pass without incurring a legal penalty. The limit is the partaking and eating of the fruit of the tree of the knowledge of good and evil, and the penalty for the violation of that limit or law was death, for in the day thou eatest thereof thou shalt surely die! This

was God's punishment for man's first act of disobedience, and how surely this sentence has been carried out upon man through all time as to the condition of his body, and under the old Adam headship both body and soul and spirit have a place in the lake of fire. Law applies to the regulation of man's bodily desires, but when man is spiritually born, he is not under law, for he has no desire to disobey the law while he walks in the power of the Holy Spirit. But now we will consider the strength or power of the first temptation that led to the first act of man's disobedience. While Adam and his companion Eve were enjoying the condition of innocence in Eden, Satan, (R.V.) who had left his first estate or principality on account of disobedience, coveted and sought to gain the power of dominion on the earth which had been given to man, and in order to accomplish his purpose, he must bring man into disobedience or sin, and thus gain power over him, and usurp the dominion which had been delegated to man as we have seen.

As the woman was the weaker side of Adamic life in Eden, Satan approaches her through the serpent, which was more subtle than any beast of the field which the Lord God had made. Gen. 3, 1. He beguiled Eve with his subtlety, 2 Cor. 11, 3, by insinuating a question in such a way as to draw forth a compromising reply, in order that he might bring in a flat denial of what God had declared concerning the eating of the fruit of the tree of the knowledge of good and evil. And he said unto the woman, Yea, hath God said, ye shall not eat of every tree of the garden? By this question, he craftily gains an influence over the woman, who modifies her reply to partially neutralize in effect what God declared. And

the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die. Verses 2-3. God did not say what the woman declared He did, but He did say, But of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day thou eatest thereof, thou shalt surely die.

Thus, the hypnotic power of the serpent as possessed of Satan, so wrought upon the mind of the woman, that she changed God's positive declaration, in the day thou eatest thereof thou shalt surely die, to a softer and more lenient one, Ye shall not eat of it, neither shall ye touch it lest ye die. This opened the way for Satan's positive lie to come in. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. Verses 4-5. Here was not only a flat denial by Satan, of what God had said, but an inflation of the woman's mind with his own character of pride and unholy ambition; a desire to be as gods, knowing good and evil. And now we come to the crucial point in the temptation; the finishing stroke of Satanic design, which fully captivated and decided the woman to the commission of sin, or of what constitutes sin: disobedience of God's positive commands. And when the woman saw—what did she see? Satan had so entranced her, that she saw what constituted his corrupt world, which he sought to bring in to spoil the beauty and harmony, if possible, of God's handiwork in creation, God's beautiful, perfect work, of which man was the acme and supreme

type, because created in the image of his divine Creator. And here may we pause a moment to meditate on this wonderful expression: so God created man in His own image, in the image of God created He him; male and female created He them. This grandest of all, and most sublime of all, expressions of the origin of a race of beings, we do not find applying to any other than to man. The image of God! Of God, the Eternal One! Angels had not so grand a pattern in their creation! Oh, the condescension of the Supreme Creator and Ruler of the Universe, applying His own image to a being susceptible of yielding to temptation under the power of God's enemy, even to the commission of the sin of disobedience! May we not discover in this grand origin-truth of man's existence the secret spring of that love of God which gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life.* (R.V.) John 3, 16. Do we not find in this great image-truth the ground of that intense love of Christ the Son of God, who loved the Church and gave Himself for it? Eph. 5, 25. And yet it was to be marred and brought under condemnation by disobedience and sin in man, as acting under the cunning subtlety of God's arch enemy, Satan. And when the woman saw that the tree was good for food (and here we have the lust of the flesh), and that it was pleasant to the eyes (and here the lust of the eye), and a tree to be desired to make one wise (here the pride of life), she took of the fruit thereof, and did eat, and gave unto her husband and he did eat. Verse 6. So, by this direct disobedience of God's command by Adam and Eve, sin came into the world, and as a matter of course, death came by sin, for the wages of sin is death, and just in direct

contrast to this we have, but the gift of God is eternal life, through Jesus Christ our Lord. Rom. 6, 23.

The three constituent elements of Satan's rule, as seen in the world to-day, were the three things that Eve saw in the forbidden fruit as the spurring incentive for her to commit sin. Christians are warned against them in 1 John 2, 15-16: Love not the world, nor the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, are not of the Father, but are of the world. 1 John 2, 15-16. This aspect of the world is that which came in when sin entered, and over which Satan presides, both as god and prince. As god of this world, he rules through the corrupt ecclesiastical elements that seek to bring people under their dominant sway; and as prince of this world, he rules through the political elements of the world.

This assertion is borne out as we apply a searching judgment test upon the condition of the world to-day. Political parties vie with each other in contention and vantage-taking, to that extent as to convince every conscientious, earnest and God-fearing Christian that he has no interest at stake in the unsteady, uncertain condition of the world's politics. The strength of the first temptation, then, which overcame Eve in the Garden of Eden, is what we see in the world of elements to-day, away from God. The unconverted world labors to accumulate means to feed the body sumptuously, and here we have the lust of the flesh. They go to great lengths to make an outward display in the world, and this is the lust of the eye. They seek to be great in some line of life in the eyes of their fellow-men, and here we have the pride of

life. It is these three general principles, working out in their minute details in the lives of men and women, that take up their time in occupation with what Satan is able to furnish them, that serves to keep them from the salvation that is offered them in Christ, and the awful consequences of neglecting so great salvation, do not appear to their blind eyes, blinded as they are by the deceptions of Satan, and they will continue in blindness unless the Spirit of God clear their vision with the Word of God, and deliver them with power from the thralldom of Satan, who holds them in custody.

Adam and Eve got a conscience as the result of their sin of disobedience, and a sense of shame comes upon them, for they had lost their innocency, and they sewed fig-leaves together, and made themselves aprons, Gen. 3^d 7, to hide their shame, and these fig-leaved aprons served as a type of the legal morality of the present day, with which men and women try to patch up their old Adam life to make it acceptable to God on the ground of good works, or by "doing the best they can," as they say. But God gives Adam and Eve a promise that the seed of the woman should bruise the serpent's head, verse 15, and after this He clothes them with coats of skins, verse 21, a type of the divine righteousness with which He clothes the believer to-day, who is made the righteousness of God in Christ. 2 Cor. 5, 21. We see, then, that the strength of the first temptation consisted in the three principles with which Satan rules the world to-day, viz., the lust of the flesh, the lust of the eye, and the pride of life, against which the children of God now are warned not to love, as being not of the Father but are of the world. 1 John 2, 16.

Children of God are called to judge these things, and walk in separation from the current of the world, that they may enjoy communion and fellowship with God the Father and His Son Jesus Christ. 1 John 1, 3, and present a life of obedience and testimony while they journey through the world, as strangers and pilgrims. 1 Pet. 2, 11.

The Standing and State of the Christian as viewed in the Light of Scripture.

There, is, perhaps, no topic of scripture which Christians generally are more ignorant, and of which it is more important that they be fully and intelligently informed than that of their standing in Christ, and their state and walk or conversation before God and men in the world. Scripture is very clear on the difference between these two aspects of Christian life, but it requires the light of the Holy Spirit to present the proper application of the Scripture to see the importance of this difference.

As to position and standing in Christ, the true believer has a perfect one, even as Christ is perfect, because that standing is characterized by Christ Himself. If any man be in Christ he is a new creature (or in a new creation), old things are passed way: behold all things are become new. 2 Cor. 5, 17. And as once in Adam, he was of the world, which lieth in the Wicked One, so now with the Christian, all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation. Verse 15.

As to the results or effects of these respective positions or standings, whether in Adam or in Christ, it is declared that, as in Adam all die, so in Christ shall all be made alive. 1 Cor. 15, 22. Death is stamped upon the Adam standing, for man in Adam is under the power of him who has the power of death, that is the devil; that is, death is his characteristic position under the Adam headship or rule; while eternal life is the characteristic position of man under the the headship or rule of Christ; for as death is the stamp of the old existence in Adam, so is eternal life the stamp of the new existence of man in Christ. (The emphasis of repetition is indulged in here.) And this life or death characteristic is a question of birth and not of attainment. The first man (Adam) is of the earth, earthy, the second man (Christ) is the Lord from heaven. Verse 47.

By the new birth man gets a life connected with heaven, as this birth is from above, in Christ the heavenly Man. While in the old Adam state, he can have no hope in or claim upon God in heaven as to salvation, because he is a friend of the world, and an enemy of God. James 4, 4. But when anyone accepts the Sacrifice which God has provided in Christ, and trusts in the blood shed on Calvary, he passes from death unto life. 1 John 3, 14. And he who was dead through trespasses (R.V.) Eph. 2, 5, is quickened together with Christ, has a place in the family of God the Father by redemption, chap. 3, 14-15, is accepted in the Beloved in Christ, chap. 1, 6, and now, as complete in Him, is in an attitude of soul, by virtue of his position, to bring forth fruit unto God.

He is also in this position or standing, sanctified

in connection with his redemption, for Christ is made unto him wisdom, righteousness, sanctification and redemption, 1 Cor. 1, 30, for according to the purpose of God in Christ before the foundation of the world, the true believer, as soon as he accepts Christ as his Sacrifice and Savior, enters upon and possesses all that Christ is as to position and standing, because of the new relationship he has entered into as a son of God, and a joint-heir with Christ, according to Rom. 8, 14-17. It is the recognition, by faith, of this complete and perfect relationship in Christ by the believer, through the Spirit, as God's Word declares it, that gives him a clear conception of what and where he is, and what his possibilities and privileges are, and what God expects of him as to responsibility and reasonable service.

Take in the full meaning of the following scriptures, and make a direct application of their import to his hopes and life, and where does it place the true Christian?

Ye are dead and your life is hid with Christ in God. Col. 3, 3.

The life that I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me. Gal. 2, 20.

If, therefore, ye be risen with Christ, seek those things which are above where Christ sitteth at the right hand of God. Col. 3, 1.

Ye are complete in Him (Christ). Chap. 2, 10.

Wherefore if ye be dead with Christ from the rudiments of the world, why as though living in the world are ye subject to ordinances. verse 20.

Having predestinated us unto the adoption of

children by Jesus Christ to Himself according to the good pleasure of His will.

To the praise of the glory of His grace wherein He hath made us accepted in the Beloved.

In whom we have redemption through His blood, the forgiveness of sins according to the riches of His grace. Eph. 1, 5-7.

With this array of scriptural revelation and testimony before us, can we possibly fail to see the peculiarly marked-off and set-apart place and standing God has put His redeemed people into in Christ? And if we see it clearly, and are willing to be honest before God and man, why not claim and take this favored and exalted place, and live and work in the power of it while God leaves us in the world?

As we apprehend and enter into it, we are able to claim great and precious promises, as revealed in God's Word, even the exaltation with Christ into the rule and judgment of the world, and the apostate angels.

Do ye not know that the saints (all true Christians) shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters?

Know ye not that we shall judge angels? How much more things that pertain to this life? 1 Cor. 2-3. What is exaltation to a ruling place in this world, as it is now, compared to the great ruling day of the Lord when He will take His own executive throne and reign, and place His faithful overcomers on His throne (or unto the ruling place), to reign with Him? Rev. 3, 21 declares that: To him that overcometh will I grant to sit with Me in My throne (or ruling place), even as I also overcame and am set

down with My Father in His throne. Earthly rule and power is the acme of human ambition of the men of this world, but the Christian will not seek earthly rule in the present order and condition of the world, but will be willing to take the place of rejection with His risen Lord, until man's "little day" is past, and the "Lord's Great Day" is ushered in, when Christ, who is his Lord, shall appear, then shall he also appear with Him in glory. Col. 3, 4. As we have considered, briefly, the standing or position of the true Christian in Christ, let us glance at the state or walk and conversation which should characterize him, and correspond with such an exalted position as he occupies before God.

Holiness is enjoined as an out-cropping of his inner life, and as corresponding with it. "Be ye holy for I am holy" is an injunction which speaks plainly to the child of God; and I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable to God, which is your reasonable service, Rom. 12, 1, is a word which, if it have a practical expression in the lives of any of the Lord's own, will speak for Him here in a world of elemental strife and human ambition, just what He expects His people to tell out, as He leaves them here to live and work for His glory. And if each of His believing ones could realize how much He regards and values true testimony for Himself, there would be in their desires and life a constant, habitual outflow of the inner life which they have in Him, that would soon mark them off from the world's carnal current, and prove them to be epistles known and read of all men as the truth is in Christ.

Dear Christians, do we realize, as we ought, the

true value of our time and opportunities as we are going through this world? Acceptance of Christ as our Savior and Lord has made us indeed strangers and pilgrims in a world that once rejected Him, and rejects Him still, and can we look into His Word and read, Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God, verse 2; without realizing, in a large measure, our stranger and pilgrim attitude towards it, and our responsibility to maintain that attitude in true service for Himself?

God's Word is such a perfect chart for our outward state or walk and conversation, as it is a prompter and guide to our inner experience, that we can refer to it with confidence and delight, and from it we learn of two requirements which God asks His people to fulfil, and they are these: Walk so as to please God, 1 Thess. 4, 1, and by denying ungodliness and worldly lusts, live soberly, righteously and godly in this present world. Titus 2, 12.

The various aspects of these two scriptural injunctions take in a large scope of Christian life and effort, and call forth a constant habit of watchfulness and diligence, as well as God-ward dependence for grace to go on day by day in the fulfilment of God's expectations of us. By denying ungodliness and worldly lusts, we prepare the way to live soberly, righteously and godly, all of which must be the result of the Holy Spirit, having His unhindered action within the heart.

He is God's vicar or representative, and His agent of power now on the earth; to work in the children of obedience and faith, to enable them to produce

acceptable fruit unto God. And this is why they are enjoined to work out their own salvation with fear and trembling. For it is God (by the Holy Spirit) that worketh in them, both to will and to do of His own pleasure: Phil. 2, 12-13.

Satan is the prince of the power of the air, the spirit that now worketh in the children of disobedience, Eph. 2, 2, to produce evil, and very busy he is through his willing servants to carry on a constant opposition to God, and against Jesus Christ, the Son of God, as He as the Father's Beloved, is now at His right hand in the glory.

And if we are working out the salvation we have received from God, as He by the Holy Spirit works in us to will and to do of His good pleasure, we must expect to meet a determined opposition from Satan and his willing servants, for it is his business to oppose and try to hinder every work that the Holy Spirit is carrying on through willing, faithful servants of Christ in the world. Our out-working of the inner life which we have in Christ must be carried on under the operations of the Holy Spirit, who condescends to indwell the body of every true believer in Christ, 1 Cor. 6, 19, chap. 3, 16; 2 Cor. 6, 16; and it is certain that if we recognize the office-work of the Holy Spirit more willingly, to bring forth the truth of Christ in and through us in our efforts to serve Him, we will receive a continued increase of help from that blessed Spirit; but if we attribute our efforts to our own clever ability, and take self-credit therefrom, we will soon be left to ourselves, and become puffed up, and thus defeat, in a large measure, God's purpose in us, which is to keep us in humility and meekness, for the meek

will He guide in judgment, and the meek will He teach His way. Ps. 25, 9.

God cannot teach a proud, uplifted heart, for pride is from Satan, and a soul energized by Satan cannot bring forth fruit for God. This is why we are enjoined to work out (or show forth) our salvation with fear and trembling, Phil. 2, 12, which is quite an opposite condition to the pride and self-conceit which sometimes characterizes the efforts of some who attempt to serve the Lord. It is often the spirit, way and manner in which we manifest the life and standing of our place in Christ, that makes our service acceptable to others, and the state of heart and motive which actuates us, that renders it acceptable to God; hence, it becomes us to ask wisdom from God, and guidance to enable us to walk in this world in wisdom to those that are without redeeming the time, and let our speech be alway with grace seasoned with salt that we may know how we ought to answer every man. Col. 4, 5-6.

If any one lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him. Jas. 1, 5. We have many precious scriptural injunctions to prompt us in the manifestation of our inner life and standing before God, and when we are in any degree inclined to be discouraged, we are cheered with the admonition to be not weary in well-doing, for in due season we shall reap if we faint not. Eph. 6, 9.

How precious the Word of God is to every child of His who is willing to receive it. It becomes to him, spiritually, as marrow to the bones, Prov. 3, 8; it is sweet to his taste, yea, sweeter than honey to his mouth, Ps. 119, 108; and is a lamp unto his feet, and

a light unto his path, verse 15; for forever, O Lord, is Thy Word settled in heaven, verse 89. It is because His Word is the expression of what He is as the living, eternal God, that it is so stable, precious, and able to sustain every true believer in the way of faith and salvation. God has revealed Himself in the Person of His eternal Son Jesus Christ, and He is the Living Embodiment of the eternal Word, for the Word was made flesh and dwelt among us, even among men on the earth, and they beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth. John 1, 1-14.

When we read in the Word, to put off the characteristics of the old Adam nature, such as anger, wrath, malice, blasphemy, filthy communication out of the mouth, and having, as to standing, put on the new man, which is renewed in knowledge after the image of Him that created us: we are enjoined to put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things, put on love (R.V.), or have love (Young's translation), which is the bond of perfectness. And let the peace of God rule in your hearts, to the which we are also called in one body, (a sure remedy for sectarianism), and be ye thankful. Let the Word of God dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. Col. 3, 8-16. We quote these scriptures as special instruction to the manifestation of the standing we have in Christ, and this

outworking is our state as before declared; and while nothing can shake our standing, because it is the result of Christ's finished work for us on Calvary's Cross, a trifle may affect and hinder the proper exhibition of our state, or walk and conversation; as that depends on our own faithfulness, and is where our responsibility comes in as to the question of performance. Our standing, Christ as our Creator and Redeemer, has accomplished, and has become responsible to the Father for (so to speak) when He bore our sins in His own Body on the Tree, when He answered all of God's righteous claims against us as to the judgment and question of sin; and that work is perfect and irreversible, nothing can touch or affect it; while our state depends upon our own efforts, and should correspond with our standing, if we are faithful and true to Christ; but because of our liability to waver and prove faithless, it may be very imperfect and uncertain, for as creatures we are fallible, and subject more or less to Satan's temptations, the hindrances of the flesh and the allurements of the world. We have repeated the contrast between standing and state, that the simplest Christian may understand it, and profit by the comprehension of it, for it is helpful, and even necessary that as Christians, we may be clear and intelligent before God and our fellow Christians, that our responsibility be faithfully met, and that we may labor under no confusion and misconceptions of the Word of God, which is our sure guide and chart, as applied by the Holy Spirit. May God awaken in us more earnest desires for the right comprehension of His own precious Word. Amen.

Individual Christianity.

Every one of us shall give an account of himself to God. Rom. 14, 12; Matt. 12, 36; Gal. 6, 5.

Amid the multiplicity of so-called "Christian effort" going on in the world, and which promises much to the credence and admiration of men and women, both in the so-called Church and the world, there seems to be a great lack of effort to reach and build up individual Christians in their most holy faith, and promote spiritual growth in Christ by bringing them into God's Presence under a sense of individual need. We sing with much enthusiasm at times:

"I need Thee every hour
Most gracious Lord,"

but do we really feel what we sing under a deep sense of need, and do we go, in deep-toned earnestness, to God to have that need supplied? Face to face experience with God, under the energy of the Holy Spirit, cuts away and rebukes that sickly sentimental estimation of our religious selves to which we are prone, and leaves us to stand naked before God, in all our presumptuous folly, to realize in some measure at least what we really do need.

Self-judgment in God's Presence, that very essential means to growth in grace, we are, as a rule, very slow to exercise; on the other hand, we are apt to get puffed up with a self-complacency that is truly disgusting, and needful to put away, if we are willing to heed the Word of God, which enjoins us not to think of ourselves more highly than we ought to think, but to think soberly according as God hath dealt to every man the measure of faith. Rom. 12, 3. It is the

thinking aright that produces right actions and life, for our outward life before our fellow-men is but the out-cropping of the inward life of thought, as prompted by the ~~kind~~ of spirit we are of, and which is only known to God, until manifested in action before those with whom we come in contact in the world.

Self and its fruit, selfishness, is the inherent portion of every child of Adam, and that is sure to characterize our lives in some of its many aspects, unless we exercise that wholesome self-judgment which God's Word enjoins. If we judge ourselves we shall not be judged, 1 Cor. 11, 31; but if we neglect to judge ourselves, God will judge us, and when we leave it for Him to do, we are chastened of the Lord, that we should not be condemned with the world. Verse 32. God has condemned the world as to its condition under Satan's rule, as its god and prince, and this the Lord Jesus Christ declared when He was on the earth, in these words: Now is the judgment of this world; now shall the prince of this world be cast out. John 12, 31. God will judge and chasten His children if they refuse to judge themselves, that they may not be brought under the condemnation which rests upon the world.

If a Christian judges his old Adam nature by reckoning it in the place of death, or without activity, God will teach him His mind, and will, through His Word, as applied by the Holy Spirit, which indwells his earthen vessel, 2 Cor. 4, 7; as the earnest of that inheritance, Eph. 1, 14, which God has prepared for him, and which is incorruptible, undefiled, and that fadeth not away, reserved in heaven for him. 1 Pet. 1, 4. Individual Christianity is the peculiar characteristic of this dispensation. God is taking out a people

for His Name, Acts 15, 14, to constitute the Church of the First Born; He is not converting nations now as He will in the millennium, when a nation shall be born in a day; but it is individual faith that trusts the blood and rests in the finished work of Christ on the Cross, and when this is done by each individual believer, the Holy Spirit comes in and takes up His abode in the heart of the saved one, and his body becomes a temple of the Living God, the Third Person of the Holy Trinity. John 14, 17; 1 Cor. 3, 16 and 6, 19; 2 Cor. 6, 16. Wondrous as this may seem, yet it is nevertheless solemnly and positively true, and every child of God is responsible to have the Holy Spirit in his earthen vessel ungrieved. The Word of God to him is, Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Eph. 4, 30.

And if the Spirit has ungrieved and unhindered power in the heart, the Christian will be brought into touch and occupation with Christ in such a habitual, practical way as to be able to say, The life that I now live in the flesh, I live by the faith of the Son of God, who loved men and gave Himself for me. Gal. 2, 20. And can also say, with confidence and triumph, For me to live is Christ, to die is gain. Phil. 1, 21. He will also have peace and joy in the Holy Spirit, a very comforting and needful portion, such as every child of God should covet to enter into and enjoy day by day.

Truly the Christian has a peculiar and very profitable life to live, if he will but rise by faith into its possibilities and privileges, and consent to go on with God in the enjoyment of what a loving Father has provided for him. Day by day he needs to be

strengthened with might by God's Spirit in the inner man, Eph. 3, 16; his heart to be purified by faith, Acts 15, 9, and to enter in and enjoy daily the calm, quiet rest of heart, free from the unrest and anxieties of the world and nature, which can only be found in God's Presence, under the power and leading of the Holy Spirit, and which only the true Christian can enter into and enjoy. No amount of mere profession or human attainment, under the tutelage of moral ethics and creature reform, can attain to the normal attitude of a true child of God, yet the earnest seeking soul who is willing to receive salvation on God's easy terms, of simply accepting the sacrifice of Christ on the Cross, and taking shelter under the blood of His atonement, can enter into the much-desired enjoyments and possibilities of the people of God. If a hungry, famishing man should enter a banqueting hall, with the table spread with plenty to meet his needs, and merely look upon the required food, without sitting down to partake of it, there would be no change in his physical condition; he would go out of the hall as he came in, with the same famished look upon his countenance, and the canker-worm of hunger gnawing at his vitals. So it is with the mere professor, who does not possess the salvation which God has provided; he has looked over the ground and intellectually considered it, and for various reasons of policy, patronage, or to be found in the company of God's people, has assented to the terms of salvation by profession, but having done everything man-ward for effect, and nothing God-ward by faith, he is yet without the indwelling of the Holy Spirit, and brings forth no real fruit unto God.

What he does is to be seen of men, without refer-

ence to what God thinks, or regards of his state of soul and conduct of life, for he loves the praise of man more than the praise of God, John 12, 43; and his life is one of shuffling policy, instead of the calm, substantial peace that passeth understanding, and an attitude of soul before God that works out what God works in, to will and to do of His good pleasure: Phil. 2, 12-13. The ranks of the professing Church to-day are encumbered with these professional hangers-on, and while statistical returns show numbers as an evidence apparently of work done for God, yet when the sifting time comes, there will be a decimation and decrease that will show what cannot now be seen by the natural eye. It is the privilege of the spiritually-minded Christian to detect, in a large measure at least, the emptiness of much of the profession and pretension that passes current in the professed Christianity of to-day. And how can he detect it? Simply by presenting the truth in simple directness before such minds, and note the want of response from them, and an evasive manner that plainly indicates a sad lack of interest and fellowship in the things of God, and a ready willingness to turn the attention to some carnal worldly theme or event that claims the attention of worldly minds. If there is the love of God shed abroad in the heart by the Holy Spirit, given to the one professing Christ, Rom. 5, 5, there will be a ready and glad response when any theme of the truth of God is presented to him, and he will soon evidence his reality of profession by a delight in conversing upon the truth, and show that he possesses that love in his heart that rejoices not in iniquity, but rejoices in the truth. 1 Cor. 13, 6.

If Christ is dwelling in the heart by faith, and the

Holy Spirit has ungrieved power to bring out the life of Christ in the one possessing Him, there will always be a readiness and willingness to speak of the hope that is within, and delight in the work of God that is going on in any aspect in the world. There ought to exist in the heart of every one of God's own, a kindly regard and well-wish for every kind of effort that is going on in the world, that has for its object the glory of God and the furtherance of His Truth in the minds and hearts of the children of men. Much there is done that has only the glory of man as its aim and object, but there is also much done that is truly done God-ward in the spirit of true devotion, with a real desire to honor and glorify Him, and for which every sincere Christian will praise God and thank Him for, and if this becomes the habit of soul of each individual Christian, he soon will become freed from a sectarian spirit and bias, which only ends in carnality and selfishness. As soon as the sectarian spirit fastens upon the heart of a child of God, it is then he becomes carnal, selfish, and hindered from growth in grace, and in the knowledge of our Lord and Savior Jesus Christ, which the Word of God especially enjoins. 2 Pet. 3, 18. It should be the earnest desire of every individual Christian to grow in the knowledge of Christ, that he or she may be kept free from the selfishness which is the natural legacy of every child of Adam, and which so tenaciously clings to us after we have passed from death unto life, 1 John 3, 14; and when the love of the brethren should characterize our intercourse with each other as Christians, instead of a cold, formal sectarian spirit, so often manifested by the professed followers of the meek and lowly Jesus, whose love

for His Church was so intense that He gave Himself for it to die on Calvary's Cross. Eph. 5, 25. An individual recognition of this tremendous fact, and a realization of it in the heart of every one of God's dear children (for the Lord knoweth them that are His), would prove a mighty motor to the furtherance of God's work in the world as a whole, for it would so arm each saint of God with a divine attitude of faith that, collectively, they would prove a mighty phalanx against the combined power of the world, the flesh and the devil, which, on every hand, presents so many obstacles to the work of reaching souls with the liberating power of God's divine Truth, for if they can know the Truth it shall make them free, and if the Son (of God) shall make them free, they shall be free indeed. John 8, 32-36. The individual reception of the truth, as revealed in the Son of God, sets each individual soul free from the bondage of sin in all its aspects, and that Truth, under the application of the Holy Spirit, is able to keep each one of God's own free from the polluting power of sin under all circumstances, while in his or her journey through this wilderness-world. Praise the Lord for the individuality of our glorious Christianity! O that each individual soul, both of saint and sinner, might see and grasp it more vividly and intensely, the one for the much-needed purity of life and growth in grace, which it is his glorious privilege to enjoy; the other, for his escape from the wrath to come, and deliverance from the crushing bondage of the prince of darkness, whose power in the Egypt of this world can only be broken by the stronger Man, Christ Jesus, who has entered and spoiled the goods of the strong man, Satan, for every one who will accept His finished work on Cal-

vary's Cross, to meet his or her individual need. And in closing, we would urge upon every one who may peruse this paper, to earnestly seek to understand how it is with you before God, for it is by coming into His Presence, and that in deep earnestness of soul, that we can understand how it is with us, for the light of that Presence reveals to us our true condition, and makes our needs known, that we may seek the grace required to put us right before God. To go back to our starting point, that every one must give an account of himself or herself to God, calls forth the question, What is that account? It is a review of our life record, most assuredly! It will all pass in review at the judgment-seat of Christ for Christians, after they are caught up to be ever with the Lord, in the heavenly glory. 1 Thess. 4, 16. They will be manifested at the "bema," or judgment-seat, not for judgment, for that for them was settled on Calvary's Cross, when God judged them in the person of His Son, as a Sacrifice provided for all who willingly and truly accept Him as such. But those who will not accept Christ on the Cross, as God's divine Remedy to meet their need, how will it be with them after death has shut off all hope and privilege of accepting God's gracious offers of salvation? Ah! how will it be with you, Christ-rejecting sinner? Let God's Word answer that question!

St. John, on the Isle of Patmos, received a revelation from the Lord Jesus Christ, Rev. 1, 1, which he records in these words: And I saw a Great White Throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead (the wicked dead only), small and great, stand before God, and

the books were opened, and another book was opened which is the book of life; and the dead (only those who had died out of Christ) were judged out of those things which were written in the books. * * And whosoever was not found written in the book of life, was cast into the lake of fire. Rev. 20, 11-15.

What a solemn and unerring record for the unsaved sinner to consider! May it have a timely and heeded warning to every reader of these lines, who is yet out of Christ—unsaved!

While attending school in Waterville, Ohio, in the year 1854, the writer committed to memory the following stanzas found in the school reader, and which have often been recalled to mind since, with solemn and deep-toned interest:—

“ Alone I walked the ocean strand,
A pearly shell was in my hand;
I stooped and wrote upon the sand,
My name—the year—the day.
As onward from the spot I passed,
One lingering look behind I cast;
A wave came rolling high and fast
And washed my lines away.

“ And thus, thought I, it soon will be,
Of everything on earth of me;
A wave from dark oblivion's sea
Will sweep across the place,
Where I have trod the sandy shore
Of time, and been, to be no more,
My life work done and journey o'er;
Nor leave nor track, nor trace.

"And yet, with Him who counts the sands,
And holds the waters in His hands,
I know a lasting record stands
Inscribed against my name;
Of all this seeking soul hath sought;
Of all this thinking mind hath thought;
Of all this mortal part hath wrought
Of glory or of shame."—Anon.

Yes, our whole life will pass in panoramic review before the judgment-seat of Christ, not to be charged against us as children of God, but to magnify the grace of Christ, which could go down under all that we were as sinners, and lift us up into the relationship of the children of God. Not only one side of our life will there be seen, but both sides, so to speak, the objectionable, as well as the better side, will come out, and the thought may seem horrifying to us at first, but when we reflect that the love which God had toward us when we were far from Him, by wicked works, had been highly magnified in the gift of His Son, who died on Calvary's Cross that we might have eternal life, John 3, 16, we are at once reconciled to have it so. A Christian lady once sent the anxious question to the editor of a religious magazine, as follows: Is it really true that every thought, word and act of our lives will be manifested at the judgment seat of Christ? He replied, in his "Answers to Correspondents," Yes, it is really true, but not to be remembered against us, but to magnify the work wrought for our redemption, on the Tree of Calvary. Amen!

God's Order of Prophecy.

Reader, are you a Christian? If so, the line of thought herein presented ought to interest and instruct you in the ways of God, and serve to draw forth from you thankfulness and praise for the wondrous relationship into which you are brought in Christ, through the redemption which He wrought out on Calvary's Cross for all who trust in His atoning blood.

If you are not a Christian, and have a mind to grasp the order of events as here presented, may the perusal of this paper serve to stir your heart into love for that Savior who is now at God's right hand, and who will come to carry out the order of judgment in future with the same faithfulness as He has accomplished redemption in the past. As on this earth is the place where He wrought the will of His Father in redemption, and as from the earth He went to heaven after He rose from the dead, so to the earth He will come again, and deal in judgment with His enemies, and reward those of both Jews and Gentiles who are waiting on earth for His appearing and His kingdom. As He is a very man sitting on His Father's Throne, Rev. 8, 21, wearing the wounds which He received in the house of His friends, Zech. 13, 6, so as this same Jesus will He come in like manner as He went into heaven. Acts 1, 10-11.

The first event in God's order of prophecy will be the coming of Christ for all true Christians in this dispensation, which compose the Church of God, to take them up to ever be with Himself, when they will have the redemption of their bodies, Rom. 8, 23, when

the living will be changed and the dead raised, as this mortal (the living) will put on immortality, and this corruptible (the dead in Christ) will put on incorruption, 1 Cor. 15, 52-53. For our citizenship is in heaven, from which also we look for the Savior, the Lord Jesus Christ, to change this body of humiliation, (R.V.) and fashion it like unto His glorious body. Phil. 3, 20-21. Also, the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then, we which are alive, * * * shall be caught up together with them in the clouds, and so shall we ever be with the Lord. 1 Thess. 4, 16-17.

The above scriptures foretell the first aspect of the Lord's coming, the "parousia," or the coming of the Lord for the Church, to take her up to be ever with Himself. This coming for, will not be witnessed by the world; they will simply miss those who are taken up out of this scene, but when the second aspect of the Lord's coming takes place, then every eye shall see Him, and they which pierced Him, and all the tribes of the earth, shall mourn over Him. (R.V.) Rev. 1, 7. It is then that when Christ, who is our life, shall be manifested, then shall ye also (Christians of this dispensation) with Him be manifested in glory. (R.V.) Col. 3, 4.

It is for this that the apostle prays that the Lord make you to increase and abound in love toward one another, and toward all men, even as we also do toward you; to the end he may stablish your hearts unblameable in holiness before our God and Father at the coming of our Lord Jesus with all His saints. (R.V.) 1 Thess. 3, 13. Also, the Apostle Paul, writ-



ing of those unbelievers, who shall suffer punishment, even eternal destruction from the face of the Lord, and from the glory of His might when He shall come to be glorified in His saints. (R.V.) 2 Thess. 1, 9-10. It is this coming with the Church that Enoch, the seventh from Adam, prophesied of **these**, saying, Behold the Lord cometh with ten thousand of His saints (the Church of God), to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, of all their hard speeches which ungodly sinners have spoken against Him. Jude 14-15.

It is when the Lord comes on His own executive Throne, to reign in righteousness and judgment, that He places His faithful overcomers on His own throne or place of judgment, according to Rev. 3, 21: He that overcometh I will give to him to sit down with Me in My throne, as I also overcame, and sat down with My Father in His Throne (R.V.) This thought of ruling with Christ is verified in the following scripture: Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters?

Know ye not that we shall judge angels? (the wicked angels that fell with Satan). How much more things that are of this life. 1 Cor. 6, 2-4. This truth of the Church ruling with Christ has its crowning proof in Rev. 19, 11-14, where Christ is seen as the White Horse Rider, followed by the Church clothed in fine linen, white and clean. (See also verse 8 as a proof that it is the Church as the wife of the Lamb, by the clothing of fine linen, clean and white.) This is a figure of Christ coming forth to establish His kingdom of righteous rule upon the earth, as the

glorious appearing, or "Epaphania," with His Church. We have presented ample scripture proof of the double aspect of the Lord's future coming, to satisfy any reasonable, unprejudiced mind, and we propose to consider the very momentous period of time between the two comings, viz., the coming for the Church, which our Lord declared to Peter He would build on Himself as "this Rock," Matt. 16, 18, and His coming with the Church as a people taken out of the Gentiles for His Name, Acts 15, 14; a work which has been going on since the descent of the Holy Spirit at Pentecost, after which the Lord added to the Church daily such as should be saved. Acts 2, 47.

The interval of time between the coming for and the coming with the Church is known in scripture as the 70th week (of 7 years each); as shown by the angel Gabriel to Daniel the prophet, saying: Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision, and the prophecy, and to anoint the most holy. Dan. 9, 24.

This prophecy was fulfilled, as the 70th week which was marked by the ministry of John the Baptist, and that of our Lord Jesus Christ, but as He was rejected by the Nation of Israel and the world, the 70th week of the above prophecy was cancelled, to be fulfilled after the Church is caught up by the Lord, and before He comes with her as His Bride, to set up the millennial reign of righteousness of 1,000 years. The events which transpire during this momentous period of 7 years are delineated in the Book of Revelation, from the beginning of the 6th chapter to the

close of the 19th chapter. The opening of the seals, the sounding of the trumpets, and the pouring out of the vials (or bowls) are symbolic expressions of the terrible judgment which will be meted out upon the nation of the now known Jews, who will be gathered back into the land of Palestine in great numbers (a work which is now being rapidly accomplished), and upon those Gentile nations, which will also be largely represented, and arrayed under the dominant sway of the Beast and the False Prophet, armed and trusting in material strength to withstand the Lord from heaven, when He comes forth to establish His reign over the earth. As the Jews look for a Messiah who will rule with a great display of temporal power, they will be deceived by the Anti-Christ, who will set himself up as the true Messiah, with great pomp and earthly sway, and will be the one of whom the Lord spoke when He was on the earth: I am come in My Father's Name and ye receive Me not; if another shall come in his own name, him ye will receive. John 5, 43. This Anti-Christ will be Satan's imitation of the true Messiah, and will be a Jew, who will work in connection with the Beast, or head of the Gentile apostacy, and is otherwise known as the False Prophet, and will be head of the Jewish apostacy. When the Lord comes forth, in the 19th chapter of Rev., the beast and the kings of the earth will be gathered together to make war with Him that sat on the horse, and against His army. And the beast was taken, and with him the false prophet. * * * These both were cast alive into a lake of fire, burning with brimstone. Rev. 19, 19-20.

Thus will the Lord come forth with a greater display of power than man under Satan's rule can afford,

and He will prepare the way for His benign rule over the earth, as the One whom God has appointed to subdue all enemies under His feet, and reign in righteousness over restored Israel as a nation with the Gentiles; see Is. chaps. 60, 61 and 62. The subject of prophecy is a large one, and is barely touched upon in this brief paper, but we believe that the coming of the Lord *for* and *with* His Church is amply proven from Scripture to convince any who are willing to accept God's Word as authority, in preference to the speculations of human authority. Events are fast ripening up to the time when these prophetic forecasts will have their fulfilment, and may all who know that they have "passed from death unto life" be able to say, from the heart, "Even so, come, Lord Jesus, come quickly." Amen.

THE END.

WORDS OF FELLOWSHIP FROM SERVANTS OF THE LORD.

Dear Mr. Foote,

I have examined with considerable pleasure your volume of written discourses. They are exceedingly scriptural, pointed and practical. Such discourses, in my humble judgment, are calculated to do much good.

Yours faithfully,

I. CAMPBELL,

(Formerly pastor Erskine Church, Ottawa.)

Dear Mr. Foote,

I have examined some of your written discourses, sufficiently to be much cheered by their strong thought and vigorous evangelical spirit. I was particularly delighted with the direct aim of soul-saving which pervades them throughout. I hope, my dear friend, that God may open up the way for your entire devotion to this work so near your heart, and that you may have great joy and blessing in it.

Yours in the work,

R. E. KNOWLES,

(Formerly pastor of Stewarton Presbyterian Church, Ottawa; now of Galt, Ont.)

Dear Mr. Foote,

Thank you for the privilege of looking over your volume of discourses. I am pleased with their directness and scripturalness, their thoughtfulness and persuasive power.

Yours faithfully,

J. A. MACFARLAND,

(Formerly pastor of Mackay Presbyterian Church, New Edinburg, Ottawa, now Principal Canadian Bible Institute.)

I have examined the MS. of some of the discourses by Mr. L. Foote, and I have no hesitation in vouching to their high spiritual tone. He evidently has the mind of the Holy Ghost in the exegesis and application of the Word of God.

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Dear Friend,—I have examined some of the MS. of your volume of discourses, and wish to say that I consider them scriptural and suggestive, and here would express a hope for their wide circulation.

Yours in the Master's service,

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(Biblical Instructor in the Y.M.C.A., Ottawa.)

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Dear Sir,—I have read some of the MS. of the discourses of your intended volume, and find them largely colored by the dispensational views of the writer, and while not holding with all the statements made, yet, in the main, I believe them to be profitable reading for earnest minds.

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(Pastor of "Welcome Zion" Glebe Congregational Church, Ottawa.)

This is to certify that I have looked over a number of the discourses in this volume, and have pleasure in bearing testimony to the marvellous grasp the author has of the Word of God. While they are not "homiletically" treated as a professor might teach, yet they are charged with the Spirit, and of them it might be said that he has hardly written five lines without a Biblical reference. His acquaintance with the Scriptures, and his dependence on the guidance of the Holy Spirit, reveal the source whence he derives the power to proclaim the Truth.

A. E. MITCHELL,
(Pastor Erskine Church.)

My dear Mr. Foote.

It has been a genuine pleasure for me to look over a portion of your book. The gospel story is told throughout as clearly as the tinkling of a silver bell. You have honored your Master.

T. HUBERT JONES,

(Formerly Pastor of Emmanuel Reformed Episcopal Church.)

Mr. L. Foote.

Dear Sir,—I have perused some of the discourses and essays of your intended volume, and while not able to see eye to eye with you on the premillennial aspect of the Lord's coming, yet I gladly acknowledge that the reader will find set forth teaching that will be eminently helpful. There are the evidences in these discourses that the author has been a devout and most faithful student of the Bible.

Yours faithfully,

J. W. H. MILNE,

(Pastor of Glebe Presbyterian Church, Ottawa.)

This certifies that I have had the privilege of examining a few of the essays of the proposed volume to be issued by Mr. LeRoy Foote, and I can recommend them to the careful and prayerful consideration of all who may have the opportunity of reading them. Their value consists in the direct and simple presentation, in scriptural language, of the writer's views on subjects of constant interest to Christian readers.

Mr. Foote has been a constant and faithful student of the Bible, and in these essays he gives, in simple and direct words, some of the fruits of his study.

J. MACMILLAN,

(Principal of Ottawa Collegiate Institute, Ottawa.)

In accordance with an old-time custom, and to gratefully acknowledge the willingness to encourage the circulation of the Truth of God, the following names are inserted, under the deep conviction by the writer that God would have honored those who honor and serve His well-beloved Son, by assisting to circulate the Truth which He came to earth to reveal in His own Person, and that in accordance with what He declared: If any man will serve Me, him will My Father honor. John 12, 26. In any way to forward God's Truth in the world is to bear the Cross with Christ. May this thought prove an incentive to greater efforts in spreading the Truth of God in the world.

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 Samuel Scharf.
 Jas. H. Copping.
 Thos. Stewart.
 Morley Gould.

South Gloucester—

Hannah Gath.
 Isaac Brown.

Johnston Corners—

Jas. H. Johnston.
 Andrew Spratt.
 Wm. Spratt.
 Robert Duncan.

Rideau View—

James Wilson.
 John Knox.
 R. Rivington.

Harbord—

Matthew Sleeth.
 Mrs. C. Moffat.
 Mr. A. Moffat.

Hog's Back—

Mrs. Abraham Fowler.
 Mrs. E. Russell.

River Road—

Mrs. John Angus.
 Mrs. L. H. Wright.

NAMES OF SUBSCRIBERS.

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Westboro—

Mrs. T. J. Harding.
Miss Maude Roger.
Mrs. Geo. Stethem.
Mrs. A. Dynes.

City View—

Richard Clark.
Mrs. J. E. Caldwell.
Alfred Grey.
Wm. T. McCulloch.
Robert Nelson.
Mrs. Geo. Hopper.
Samuel Stinson.
Robert Honeywell.
Rice Honeywell.

Manotick—

Mrs. J. Rowat.
Mr. Wm. Rowat.
Mr. W. Christy.
Mrs. Alex. Moody.
William Stinson.
Mrs. J. Flamm.
R. Petapiece.
Mrs. Henry Mitchell.
Mrs. Thos. Mitchell.
Mrs. J. Duncan.

Limebank—

James Robinson.
Wilson Gamble.
Mrs. Elizabeth Brown.
David Moodie.

Bowesville—

Mrs. J. Hill.
Mrs. Geo. Graham.
Mrs. Joshua Hardy.
James Stewart.
W. W. Smyth.

Merivale P. O.—

John Falls.
R. E. Hardy.
James McFarlane.

Musgrove—

John Goth.

Merivale—

Josephine Lacelle.
George Langley.
J. B. Long.
G. Kemp.

Jockvale—

S. T. Stinson.

Greely—

Mrs. Alex. Duncan.
Joseph Leslie.

North Osgoode—

W. D. Waddell—
Allan McCoeys.

Metcalf—

Maggie Warren.
J. Ivison.
Alex. Dow.
William Cormie.

Spring Hill—

J. C. Weir.
J. A. MacNeil.
Allan Cameron.

South March—

G. H. Younghusband.

Carp—

Hugh Gourley.
Edwin P. Pearson.

Carp—*Continued.*

D. A. Younghusband.
 James H. Wilson.
 F. G. Humphries.
 David Fulford.
 Wm. A. Olive.
 Mrs. D. A. Kennedy.
 John Olive.
 Geo. McDaniel.
 Frederick Bradley.
 Wm. Reid.

Bell's Corners—

E. Robertson.
 Mrs. Halpenny.

Hazledean—

Elijah Scharf.
 Robert Scharf.
 Mrs. James Savage.
 Mrs. Richard Burroughs.

Huntley—

Mrs. Thos. J. Black.

Westboro—

J. G. Clark.
 Elizabeth Shouldice.

Mogrove P. O.—

Mrs. Orr.

Dunrobin—

J. J. Younghusband.

Woodlawn—

John J. McQuat.
 Mrs. Chas. Gray.
 Levi Penny.

Kilmars—

Wm. Gray.
 John F. Grierson.

Dirleton—

David S. Ritchie.

Kinburn—

Harper Gilchrist.
 J. P. Kelley.

Diamond P. O.—

Wm. Baird.
 W. J. Cavanagh.
 J. MacMillan.
 A. C. Stevenson.
 M. L. Hodgins.
 Mrs. Adam Greene.
 John E. Morehouse.
 James Baird.

Stittsville—

Wm. J. Argue.
 Miss F. E. Tennant.
 Mrs. W. Stansell.
 Wm. Abbott.
 John Paul.

Huntley—

Wm. H. Nolan.
 Mrs. A. McGee.
 John Falls.

Marathon—

J. J. Wilson.
 Chas. Fennell.
 John Reid.
 Miss J. Gordon.
 Mrs. J. W. Groves.

Galletta—

Mrs. Moreland.
 A. E. Riddell.
 Thos. Armstrong.
 Mrs. Moses Lowe.
 Mrs. W. B. Greene.
 Miss Maggie Burr.

NAMES OF SUBSCRIBERS.

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- Arnprior—
 Mrs. Robert Clarke.
 Samuel Conn.
 Mrs. Samuel McClure.
 W. J. McClure.
 D. M. Sutherland.
 Mrs. R. E. Trowse.
 J. R. Morrison.
 Richard May.
 James Neelham.
 Abram Miller.
 James Miller.
- Antrim—
 Mrs. Wm. N. Smith.
- Ottawa.
 Obadiah Switzer.
- Mosgrove P. O.—
 Mrs. Jas. Russell.
- Fallowfield—
 Nancy Wilson.
 John Neil.
- Deschenes Mills—
 Mrs. John McConnell.
- Aylmer, P.Q.—
 S. H. Edey, Box 66.
 Mrs. Jas. Hammond.
 Mrs. Margaret Taylor.
 Mrs. J. Perry.
 Mrs. Chas. Purcell.
- Heyworth—
 Mrs. W. A. Hodgins.
 Mrs. A. J. Payne.
 Mrs. John Davis.
- Beech Grove—
 Mrs. James Twa.
- Steeles P.O.—
 Wilbur Thomas.
 Wm. Steefe.
- Quyon—
 Thomas Craig.
 J. W. Steele.
 John Armitage.
- North Onslow—
 Mrs. Jas. Armitage.
 Richard Armitage.
- Rutledge P. O.—
 Thomas Major.
 Mrs. Jos. Rutledge.
 Thomas Rutledge.
 John Murray.
- Charteris P. O.—
 William Palmer.
 John Palmer.
 Robert Harris.
 Wm. Kennedy.
 George McCord.
 Albert Cone.
- Yarm P. O.—
 Thomas Palmer.
- Shawville—
 W. C. R. Legett.
- Elmside—
 Harper Lothian.
 Archie Stewart.
 Miss Annie Grant.
 Mrs. E. Graham.
- Maple Ridge—
 J W. Smith.

Hull, P.Q.—

Geo. F. Benedict.
James Maxwell.
Wm. H. Benedict.
Henry Olmsted.
Walter Benedict.
Robert Munharvey.

Chelsea—

Joseph Headley.

Gatineau Point—

W. H. Barber.
James Davidson.
Theo. Langford.
Mrs. A. Fraser.
Mrs. W. R. McLatchie.

Simmons P. O.—

John Munharvey.
Wm. J. A. Rutliff.
Frederick Hawkins.

Bell's Corners—

Mrs. Robt. Halpenny.
Hugh Stinson.

Richmond—

Thos. H. Brown.
Thos. Seabrook.
Mrs. Wm. Brown.

Fallowfield—

Mrs. Albert Fee.

Twin Elm—

Rubena McRae.
Wm. H. Harten.
Mrs. W. G. Foster.

Carsonby—

Mrs. Samuel Beamish.
Mrs. George. Monhan.
Mrs. John Carson.
David Carson.
W. H. Craig.
Mrs. Richard Carson.
Miss Iva Evans.
Mrs. Thos. Craig.
D. B. McEwen.

Jockvale—

Mrs. Sarah Beatty.

Kenmore—

S. Brunton.

Malikoff—

James Brennan.
John H. Brownlee.
Wm. McBryde.
John Montgomery.

North Gower—

John Craig.
Matthem Arbuckle.

North Clarendon—

George Towell.



